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THE SERMONS

OF

JOSEPH ANDERSON CUNNINGHAM.

VOLUME I.

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J. A. Cunningham

THE SERMONS

OF

JOSEPH ANDERSON CUNNINGHAM

THE COMMERCIAL TRAVELER AND PREACHER OF NONSECTARIAN CHRISTIANITY

VOLUME I.

AUTHOR OF

"The Blue and the Gray, and Other Poems and Songs;" "Deep Soundings in Philosophical Waters;" "Letters to Our Children" (the two last mentioned now out of print)

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PREFATORY POEM.

I.

O, my immortal spirit,
That within me lives, and thinks, and loves, and hates,
And flies upon the pinions
Of sweet thought to heav'n's own e'erlasting gates—
Behold, the world of mortals,
My companions on the road to heav'n or hell,
Are careless of their future,
And for earthly joys their souls to Satan sell.

II.

Now, I would save these brethren
From the endless woes of hell's unseen abyss;
And, with the help of Jesus,
What poor mortal can refuse a work like this?
I see a way before us
That no evil being can begin to close;
So let us preach the gospel,
Though old Satan and all hell itself oppose.

III.

For angels are beholding
How we Christians bear ourselves while we live below,
And joyfully reporting
All the Christlike deeds along our paths we sow.
Then let us work for Jesus,
And lay up our stores within the bank above;
For there they will not canker,
But will last forever, shielded by God's love.

PREFATORY REMARKS.

Beloved friends, whether you are rich or poor, bond or free, believers in our Father's Book (the Bible) and a future existence or disbelievers, moral persons or libertines, servants of Almighty God or followers of all unrighteousness—it matters not; for it is the object and desire, all the same, in our sermons and reasonings to render you, if possible, better and happier individualities, since it is most certainly a very correct and proper principle that no individual of intelligent creation should live for himself or herself alone. It, therefore, becomes us, as accountable human beings, to attempt, as we journey on the voyage of life, to lessen the burdens and to eliminate the difficulties of our fellow-mortals, rendering their lives more tolerable while living in this sin-cursed world, amid the cries of sorrow, pain, and death, and leading them to look forward to a higher and holier home eternal within our "Father's house," amid the starry realms of celestial expansion. In short, it is our duty, as branches of one common ancestral vine, to feel, to realize, that every individual human being, no difference how low and degraded, is, in a general sense, either a brother or a sister, and is, therefore, entitled to our love and compassion upon the basis of Adamic kinship, even if we should not be disposed to extend

our clemency through pure love for all and ill will for none. It is, furthermore, exceedingly desirable to direct our lives and actions so as to rise above littleness, all fault-findings without cause, envyings, selfishness, and general exclusiveness, and to become magnanimous, grand, and Godlike, realizing that spiritual existence, or life in its highest sphere, is *eternal*, and that the happiness and sunshine that we instill into the lives of others, while journeying down the stream of time, never fail to return blessings to us, even in this short life, and that the memory of such benevolence and loving-kindness upon our part will be as a fountain of bliss within our immortal souls forever and forever. It is this feeling of universal love for all mankind that causes your humble servant to extend to you and the entire world the following thoughts, reasonings, and conclusions, with a view of casting light upon many wonders and mysteries, both in creation and Revelation, that are not generally understood by the masses of mankind and about which there are extant and circulating many incorrect ideas and absurd opinions, even among some of the so-called "educated;" and as the object in view tends toward the universal amelioration, salvation, and glorification of all humanity, it is to be fondly hoped that our labor will not have been put forth to consummation wholly in vain.

JOE A. CUNNINGHAM.

SERMON I.

Sin—Its Nature and Its Possibilities.

Beloved mortals, we are going to talk to you about that particular kind of *action* which has caused all the troubles, all the pains, all the heart-aches, all the weepings, all the mournings, all the lamentations, and all the sorrows that have ever taken place in all past ages, and will be the cause of all emotions of like character in ages upon ages to come, through all eternity. The kind of action that forms the foundation of so much woe and misery is known to us by an exceedingly little word, a word of only three letters—" s-i-n." O that such an unhallowed thing as sin had never shown its uncomely presence within the realms of our " Father's house "—the great and wonderful universe of celestial expansion, filled with all the sublime and magnificent beauties of all creation! But this kind of unholy action has long been within God's universe. When this old earth of ours was new and first inhabited by human beings, Satan, the great leader of rebellious angels, introduced this contamination among human mortals. Paul, the great apostle to the Gentiles, in his letter to the Galatian Christians, speaking upon the subject of actions, says: " Now the works of the flesh are manifest, which are these: fornication, uncleanness, lascivi-

ousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." Furthermore, my friends, the beloved apostle John says: "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." From these two statements of the Holy Spirit through inspired men it is unquestionably evident that sin is doing the wrong, violating the right, trampling under foot the rule of correct action in every possible manner. Paul, in his letter to the Roman Christians, says: "Where there is no law, neither is there transgression." Now, let us be very careful, that we may not misunderstand this declaration of the apostle. Hence, let us ask: What is law? The answer is: Law is the rule by which correct action is measured and governed. Now, my friends, the laws of action, which apply to created, intelligent beings, are properly divided into two classes, both depending upon God as the standard of right; and we know them as moral laws, or laws that are right from principle or from a spiritual standpoint, and positive laws that are right because God has ordained them, possibly, in many instances, as tests of the allegiance and the obedience of his created intelligences. Hence, we necessarily conclude that there is no place within

the vast universe where it is absolutely impossible to sin, since it is unreasonable to imagine that there is any place where no correct principle can exist, and, in fact, does not exist. Wherefore, could we by any possibility find a region in the depths of space where God has appointed no positive laws, still, the universal law of correct principle would be there, and it would be possible to violate this law, or spiritual principle, if we should be possessed of enough intelligence to recognize it. Hence, Paul teaches that even the ignorant heathen, who were, and are still, without the knowledge of God's will as made known in the Scriptures, are, nevertheless, under moral law in general, since their consciences always either approve or condemn their actions, they themselves being judges. Wherefore, we most reasonably conclude that wherever right exists—as, for instance, in heaven—the possibility of wrong must also exist; for otherwise there could be no possible freedom of action, not even in thought, and all intelligences would unquestionably be mere living machines, wholly incapable of any merit or demerit; and, therefore, we have evidence that the principle of right, as well as the possibility of wrong, pervade all regions of Gods unfathomable universe. This evidence is given us by the Holy Spirit through the apostle Peter in his second letter to the churches, and is this: That some of the angels, in ages long since gone by, sinned, and were

not spared by Almighty God, but were cast down into Tartarus, and are reserved under constraining power, awaiting judgment and final disposition.

Now, since sin is clearly a violation of the right, a doing of the wrong, it certainly follows as a logical conclusion that a created intelligence must have the ability to comprehend and distinguish the right from the wrong before such individuality can possibly sin; for if a tree happened at any time to be blown down by the wind and fell upon a human being, causing bodily death, no intelligent person would think of calling the tree a "murderer," nor would he so call the wind that blew the tree down, because neither the tree nor the wind had intelligence and intent, nor in fact any self-acting power, since both the growth of vegetation and the motion of the atmosphere are not caused by intent of themselves, but the actions of such entities depend upon established principles of nature. The Godhead moves all matter disconnected with spirit throughout the entire universe by laws, which we denominate "the laws of nature;" or God's laws, by which he governs the tangible universe. If a human being should intentionally place himself in the way of the known operation of these laws, so as thereby to lose his life, he certainly would by such action become guilty of self-murder, or suicide; while if he should happen to do so unknowingly and unintentionally and should lose his life, he is in this

action neither a sinner nor a suicide, although bodily death has been consummated; for, since evil intention in such a case is wholly absent, such an occurrence cannot be looked upon as anything more than an unfortunate accident. Intention, or purpose, must, therefore, necessarily be the foundation stone of sin within intelligent beings, since without intention, or purpose, no sin can be justly attributed to any intelligent creature any more correctly than to an existence without intelligence and without spirit, because in either case there would be equally no intention, or purpose, upon which sin could possibly be reasonably and correctly founded. Hence, it unquestionably follows that an individual always sins within, or spiritually, before the sinful deed becomes actually and literally performed by the body and spirit acting together as one being; for the mere action of tangible matter disconnected with a spirit cannot possibly corrupt any spiritual existence, since both reason and the Holy Bible teach us that the spirit which becomes guilty must design and plan the evil deed beforehand, and then unite with the tangible body in its consummation. Although the evil action designed and planned by the human spirit may never be actually performed by the body and spirit acting together for want of an opportunity, nevertheless the spirit is guilty all the same, because the evil spiritual action within the body was actually performed in the de-

signing, planning, and consenting processes; for such actions are wholly spiritual and necessarily take place within a human spirit before that spirit can put them into tangible results by acting through visible entities, such as human bodies. The design seen in the actions of the lower animals—for instance, the structure of the spider's web and the oriole's nest—must be attributed to God and looked upon as fixed by him in the brain structure of these living machines, since the architecture is always the same from age to age through all time.

This reasoning is in harmony with the teaching of the beloved Savior in his celebrated discourse on the mountain side; for he informs us that when a person in mind or spirit consents to the committal of a crime and only awaits an opportunity, such a person is already spiritually guilty, because the spirit has already consented to commit the crime. This is clearly demonstrated in his citation of contemplated adultery, and the principle is equally applicable to all classes and grades of wrongdoing. It is in this teaching of the divine Logos that we find the foundation of sin clearly made manifest, and see that it is a spiritual performance, and that a mere animal might perform a similar action without sin, since mere animals are not guided by design and intent of their own making, and are, therefore, simply living machine organisms, not capable of any merit nor subject to any demerit,

since they are the same unchangeable living machines from age to age. Hence, sin always takes place first within a human being; for it is unquestionably spiritual action, and, therefore, should it never be consummated within by the human spirit, surely it logically follows that the "inner man" never becomes guilty, although the body and spirit acting together might, by what we denominate "accident," commit some great misfortune—as, for instance, the taking of human life. In such an accident the individual so unfortunately acting, as well as the person accidentally killed, should be pitied, because there is a total absence of evil intention throughout such a misfortune; and we must conclude that the "cities of refuge" appointed under the Mosaic dispensation were made necessary by the limited ideas of justice prevailing at that time among the Jews as a nation of people.

From all that has been clearly set forth, it logically follows that sin must necessarily have spiritual action for a foundation, and that without spiritual action there can be no sin within the vast universe of Almighty God; for it is certainly a true axiom in moral philosophy that where no wrong is intended there cannot possibly be any evil attributed, from the fact that we cannot reckon, nor in any way take cognizance of, that which does not exist. And if sin does not exist within the spirit of a spiritual being, it unquestionably follows that it

does not exist at all; for it is the consummation of utter folly and absurdity to attempt to attribute sin to mere tangible matter itself—such as a tree, a stone, or a volume of air in motion. Sin, therefore, is the action of the spirit of an individual; or, figuratively speaking, it is the action of the heart; and we see its effects, or fruits, when the evil designs, written upon the trestle board of the heart and visible to God, become consummated by the human spirit and body acting together in what we call "tangible action." This is unquestionably the only correct reasoning relative to the consideration of sin from a scriptural, as well as from a scientific, standpoint; besides, this view of sin is in harmony with practical, sound judgment, otherwise known as "common sense," and is the correct teaching of the Book of books, when studied as originally written and properly divided and applied. Wherefore, the somewhat popular idea of inheriting sin becomes utterly absurd, as well as wholly impossible, since sin is found to be action; and action has never been inherited, nor can it by any possibility ever become inheritable. Let any person with ability for reasoning attempt to conceive of inheriting the spiritual actions of another party, and he will most certainly find that such a thing is one of the impossibilities of the universe. There is a homely adage that "every tub must stand upon its own bottom," which is strictly true, not only of wash-

tubs, but of individuals also, so far as the inheritance of another's actions is concerned. But the effects, or fruits, of another's actions must not be confounded with the actions themselves; for the actions are one thing, while their effects, or fruits, are quite a different thing. The actions cease to exist as actions as soon as performed, but their effects, or fruits, must necessarily reach into all eternity. Furthermore, since it is impossible to inherit the actions of another person, because action is not inheritable, and whereas sin is unquestionably spiritual action when coupled with bodily performance as well as when only consummated within by the human spirit, it logically follows that we do not inherit one particle of sin from our parents, and that we could not possibly do so, even if we wanted to inherit a thing so vile in its character and so debasing in its consequences. This may be considered a startling declaration by some persons; nevertheless, it is of easy and complete demonstration. Do not forget, my friends, that sin is spiritual action of a spiritual being, either a doing of the wrong or a neglecting to do the right, and never, under any circumstances, the action of mere tangible matter itself. This being clearly comprehended and used as a guiding truth, it certainly follows that before we can possibly inherit sin, or the action of another spiritual being, we will first have to inherit the spirit of the being who performed the spiritual ac-

tion, or sin, because the action of another, separate and apart from the individual spirit itself, is not transferable nor inheritable, as has already been completely demonstrated.

Now the doctrine of the transmigration of souls is not held by any truly enlightened and truly cultured portion of mankind; and since such an idea is wholly foreign to the Bible, it is unnecessary to enter upon its refutation, and the more especially so since all scriptures bearing upon the subject of the life to come indicate that the soul shall stand upon the merits or demerits of its own deeds—the saved meriting life eternal by having voluntarily accepted the righteousness of Jesus the Christ, and having put it on as a garment that even the Father of the universe will recognize as fit clothing for heavenly spheres, and the lost meriting condemnation and banishment from heavenly regions of space by having intentionally violated the right moral principles, and by adding to such violation the rejection of God's wonderful plan of salvation. But there is a very large portion of Christianized humanity, as we now have it reckoned in our census reports, that in theory may admit that we do not, and cannot, inherit the real spiritual actions of others, and, therefore, we do not, and cannot, inherit the spiritual actions of our parents; nevertheless, imagine that we, in our spirits, do inherit the effects of the actions of the spirits of our

parents, or, in other words, that we inherit from our parents spiritual depravity, or spirits predisposed to commit sin. Hence, it behooves us to show most clearly that there is not a particle of reality in such an imagination, for it can be most unquestionably demonstrated that we do not inherit from our parents even the slightest taint of spiritual depravity, nor the slightest disposition in our spirits to commit iniquity. To prove these propositions may interfere with the theology of some preachers engaged in keeping up religious confusion, but we all should seek the real truth, and embrace it when we have found it, even if all our preconceived opinions about religion should thereby become obliterated. Truly, it is a self-evident proposition that before we can possibly inherit from our parents any spiritual depravity, or even spiritual inclination to commit sin, we will first have to inherit our spirits themselves from the spirits of our parents. This proposition cannot under any circumstances be denied, since it is clearly impossible to inherit any spiritual depravity from our parents, unless we do actually inherit our spirits from the spirits of our parents. The whole thing, therefore, hinges upon whether we inherit our spirits from the spirits of our parents, or whether God is the Father of our spirits, separate and distinct from the spirits of our parents; and, my dear friends, we should all thank God most fervently that the evidence is most con-

clusive that God is the Father of all spirits, and that there is no evidence that two created spirits, whether good or evil, ever brought into being a new spiritual existence. We should thank God that such is the case, because, under the plan of spiritual redemption, spirits are required to believe in God and to obey his revealed instructions, neither of which is possible to the spirit of a baby; and, therefore, if a baby really inherited a guilty spirit from the sinful spirits of its parents, as some preachers teach, and died in infancy before it could possibly believe in God and obey his requirements, it would unquestionably be lost, and wholly on account of sins it never even knew had been committed. Such a doctrine is horrible, to say the least of it; and let us be thankful that it is not a Bible doctrine, but only a human theory. How are we, then, to learn that God alone is the Father of all spirits and that he gives to every human infant a spirit and life of its own when such infant body is perfected and born into this world and breathes, and that he takes every such spirit again into his keeping when each human body ceases to breathe, whether at the age of a few minutes, a few hours, a few days, or a few years? In the case of father Adam, we cannot possibly conclude that he had a spirit before the Lord God breathed into his nostrils the breath of life and he became a living soul, or creature. Wherefore, at the outset the biblical record shows that with the

beginning of respiration a spirit was given, and the same record in other places shows that, with the cessation of breathing, all human spirits are again taken into the keeping of God who gave them; we say "again" because the Scriptures inform us that at death "the spirit returneth unto God who gave it." The word "returneth" indicates that the spirit had formerly been with God, since otherwise it could not be said of it that it "returneth." It cannot be said of an individual that he returns to a place, unless he has been at that place before the time of his return. However, let us look at this question of the origin of our spirits from a philosophical standpoint. It is clearly self-evident that before we can possibly inherit our spirits from the spirits of our parents, like we inherit our bodies from the bodies of our parents, it will be necessary for the spirits of our parents to originate our spirits when the bodies of our parents originate our bodies by means of human life germs. This is unquestionably sound philosophy, and for such a thing to be possible there would have to be spiritual life germs connected with, and blended into, these material and tangible germs of bodily life; and since millions upon millions of human life germs are aborted and destroyed as life germs, we must conclude that if spiritual life germs are blended into all these, such spiritual life germs must also become destroyed as germs, which conclusion would lead to the idea of

destructibility of spiritual life, which idea is wholly antagonistic to the teachings of the Holy Bible; and, therefore, we, by sound reasoning as well as the Scriptures, are driven to the conclusion that human life germs are material only, and that God brings into being every new spiritual creation, in some way unrevealed, but wholly disconnected with material bodily life.

While this scientific refutation of the idea that we can possibly inherit our spirits from the spirits of our parents, like we inherit our bodies from the bodies of our parents, is possibly sufficient to convince those familiar with scientific truths, nevertheless, the Bible furnishes positive evidence that God alone is the Father of spirits. In writing to the Hebrew Christians discussing many subjects—among others, the effects that should follow correction, or chastening—Paul, the learned apostle of Jesus the Christ, says: "Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness." (Heb. 12: 9, 10.) Were it not for the fact that Paul addressed this language to persons who had become the adopted sons and daughters of Almighty God spiritually through obedience from the heart of that form of doctrine which

was delivered to them by the apostles, by means of which blessed adoption they were enabled to cry, "Abba "—that is, Father—as taught by Paul in his letter to the Roman Christians, we would not be under the least necessity of producing other scriptural evidence that the fathers of our fleshly bodies are not the fathers of our immortal spirits; but since some persons may possibly contend that God is the Father of our spirits by adoption only, through Jesus the Christ, or that God is the Father of our spirits only, as the Creator of the first human pair of embodied spirits, in the same sense that we call him the "Father of all human bodies" because he created the first pair and implanted within them the power of producing other human bodies, we deem it prudent not to rely upon this scripture alone, although we may logically contend that whereas the phrase, "fathers of our flesh," has reference solely to the origin of our bodies, so also should the language, "Father of spirits," be interpreted as having reference to the origin of our spirits; for, since the phrase, "fathers of our flesh," cannot possibly be interpreted otherwise than as having reference to the origin of our bodies, no person governed by good reason and the rules of language can maintain that the words, "Father of spirits," do not also have reference to the origin of our spirits in this particular scripture. Logically, we might rest our biblical proof upon this statement of Paul

alone; but, fortunately, we are under no necessity of doing so, since the history of the beloved Savior, as set forth in the Holy Bible, forever settles this important problem beyond the possibility of reasonable controversy; for, if we conclude that the spirits of our parents originate our spirits when the bodies of our parents originate our bodies, then we are certainly under the necessity of concluding that Jesus the Christ inherited his spiritual self from the spirit of Mary, his mother, and from God, his Father, who is a spirit, according to such a theory; and, therefore, the Christ would have come into existence as a spiritual being at the time his human body was born into this world. But we know that this theory and teaching cannot possibly be correct, since the Scriptures clearly demonstrate that the Word—or "Logos," in the Greek tongue—who became the Lamb of God the Father, existed from eternity as a self-existent, spiritual being, and was one of the spiritual Persons of the eternal Godhead, or Hebrew Elohim, that said, when this earth was ready for human inhabitants: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Furthermore, the apostle John, in the outset of his Gospel, says: "In the beginning was the Word ["Logos," in Greek], and the Word was

with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." This is wonderfully strong language, and the plainest meaning that is possible to the English language is: That in the beginning our Lord and Savior existed as a spiritual being; that he was with God the Father; that he was one of the Persons of the Godhead; that in connection with him all things were created; and that without him there was nothing created whatever. The object of this statement of the apostle is clearly to establish, beyond the possibility of quibbling and doubt, the divinity of our Savior; and, with all who are not tinctured with infidelity, he has succeeded. Nevertheless, there are many other scriptural statements that powerfully proclaim the divinity of our Savior, and we will give you a few of them. Jesus in teaching the Jews, as recorded in John 8, said to them: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." Then the Jews said to Jesus: "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus answered them: "Verily, verily, I say unto you, Before Abraham was born, I am." This statement caused the disbelieving Jews to take up stones to cast at him, but he became to them "hidden" (margin), and, according to many ancient manuscripts, passed out "through the midst of them." Here the Savior

claims existence as a spiritual being from before the existence of Abraham; and, therefore, his spiritual self could not have originated when his human body was brought into being. In fact, he himself claims existence as a personal, spiritual being before the world was created; he does this in his prayer to the Father, recorded in John 17: "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." This is wonderful language, so wonderful and plain that it is passing strange that there are individuals who deny the divinity of the Christ, and yet claim to believe the Bible. The very peculiar expression, "Before Abraham was born, I am," identifies him as one of the Persons of the Godhead—one of the Persons of the Hebrew Elohim—since divinity is properly expressed in the present tense only. The doctrine of the divinity of the Christ as a personal, spiritual being is too self-evident to any real believer in the Bible to make it necessary to occupy more time in its defense; and of course it is impossible to convince any one of the truth of this great doctrine prior to a real belief, including real trust, in the Bible as the book of Almighty God, at least so far as it is a revelation from the powers of heaven. The idea that Jesus the Christ could have been anything short of what he claimed to be—that is, a divine Person spiritually, having a glory with the divine Father before the world was created—seems to me as

an individual to be one of the most absurd ideas that any intelligent mortal ever advocated or can possibly entertain; for if the Christ was not what he claimed to be—the only begotten Son of God the Father in humanity—then he must have been a hypocrite; and since even the Unitarians admit that his life and teachings were faultless, and since the very idea of a good hypocrite is a grand absurdity, the divinity of the Savior must be accepted, or we must cease to claim that we are reasonable beings, walking by the light of practical, sound sense. And now, my friends, since the history of Jesus the Christ forever establishes the fact beyond the possibility of a doubt that we do not inherit our spirits from the spirits of our parents, but does most clearly show that the spirit of a human being comes from without and evidently from God, since he is the Father of spirits, the question arises: Has an infant any spirit at all prior to birth? Please remember that we have already seen that in the case of father Adam the spiritual part of himself must have been given simultaneously with the beginning of respiration; and in creating mother Eve, using a portion of the man in her composition, it is most reasonable to suppose that her body was made fully ready for individual life before the Lord God breathed into her the breath of life, as in the case of the man. So that life in the beginning was given to human beings at the commencement of respira-

tion, and we now know that bodily life ceases with the end of breathing, when the spirit is said to return into the keeping of God who gave it; and we, therefore, conclude that if the beginning of personal, bodily life of human beings can be taken as the rule, we must necessarily understand that an infant has no spirit nor bodily life of its own prior to birth and the beginning of respiration.

Nevertheless, we are not to understand that the compound constituted of oxygen, nitrogen, and argon (known as common air) forms the spiritual part of a human being; but we are to understand that when common air enters the lungs of a human tabernacle, ready for personal life, God, the Father of spirits, at this instant sends an invisible, spiritual organism into the human body as its dwelling, and that every such spiritual organism, constituted of spiritual entity, is wholly pure, as its Creator is pure. This teaching is not only in harmony with the account of man's creation and the history of the blessed Redeemer, but it is equally in harmony with the following scripture:

> Sacrifice and offering thou wouldest not,
> But a body didst thou prepare for me,

meaning that God the Father has prepared a body, a human body, as a tabernacle for the divine Word—"Logos," in the Greek—who in the councils of the Godhead, before this world was created, had volunteered to die as a human being and work out a plan

of human redemption and restoration, in case man, whom the Godhead had determined to create, should sin and become subject to eternal banishment into regions of outer darkness. Hence, the Christ was as a Lamb slain from the foundation of the world—not in actual fact, but in the determinate counsels of the eternal Elohim. Now, it is not reasonable to suppose that the divine Word entered into the body prepared by the Father for him before the process of preparation was consummated, or before the actual birth of the Babe of Bethlehem; and, hence, all human spirits like the divine Word enter their respective earthly tabernacles at the beginning of respiration. This view is in harmony with the history of the restoration of the bodily life of the daughter of Jairus, as recorded by Luke. She had died before the Savior reached her father's house; and the Christ, being willing to restore her bodily life, caused her spirit, which had left her body, to return and again take up its union with her body as formerly, clearly indicating that human bodily life begins when our spirits enter our bodies from without and ends when our spirits leave our bodies and return to God who gave them. In fact, this teaching is so well authenticated in the Scriptures and is so reasonable that it seems wonderful that such an idea ever got abroad in the land as that we inherit our spirits from the spirits of our parents, together with all the guilt they may have brought

upon their souls by a course of sinful actions never heard of by their children. Such a doctrine would lead us to conclude that God would punish a plurality of individuals for an offense which only one of them committed. Therefore, such a doctrine is the consummation of absurdity; for, notwithstanding it is true that we all die bodily because of the sin in the garden of Eden, we must understand that we were all bodily involved in the loins of our first parents, and that bodily death was the necessary consequence to their bodies, and, of course, to our bodies inherited from them; but to our spirits, given direct from the Father of spirits, this penalty of bodily death cannot possibly be applied.

Now, my friends, while we have most clearly demonstrated that we do not, and cannot, inherit our spirits from the spirits of our parents, and do not, and cannot, therefore, inherit any spiritual depravity nor spiritual predisposition to commit sin, yet it is unquestionably an easy matter to demonstrate that we do inherit from our parents depraved brain organisms, bodily imperfections, tendencies to disease, and various bodily inclinations most liable to lead us into evil and away from God, who, at the outset, made the first human pair properly balanced, insomuch that even the great Creator himself pronounced them good—"very good." Human bodies are human animals, and are, therefore, subject to all the laws governing the animal kingdom. This

being so, human beings in their bodies are capable of improvement up to the original standard of Adam himself, and at the same time capable of deterioration to depths as great as Satan, our enemy, could possibly wish us all to reach in this direction. Let us not forget, then, that human beings in their present state are animals and spirits combined, and that we have faculties common to the beasts of the forest, as well as other faculties common to the angels of heaven, that enable us to traverse the mighty cycles of the universe, to contemplate and admire the handiwork of heaven, and even to commune with Almighty God himself through his revelations and creations. The animal faculties are necessary, and it is right to exercise them in that manner God intended we should use them; but we must not be led by them in reference to questions of morality, since things of this character are beyond their province. The faculty of alimentiveness, for instance, tells us when to feed the body, but it cannot possibly tell us whose food we eat; and, therefore, this faculty is not subject to the moral laws of God, since such an animal faculty cannot possibly recognize moral law. For this reason we are told by Paul that "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Now, this mind of the flesh is the animal mind of man, and not the unconverted spiritual mind of human beings, as some preachers

teach; and, although a man led by his animal faculties, instead of his spiritual faculties, is a sinner, nevertheless, we reason with him through his spiritual faculties while he is in the unconverted state to convert him. Hence, in moral questions our Creator intended that we should be led by our higher intellectual faculties, through which our immortal spirits should govern us, as God has directed in the Holy Scriptures. Since we, therefore, do actually inherit various imperfections in our bodies from the bodies of our parents, it is easy to understand how so much suffering and human depravity has been brought upon our race by evil actions of our ancestors; for, since the body formed must necessarily get its characteristics from the bodies forming it, we must as necessarily look to the bodies of the parents to see what the body of the infant will be. David says:

> **Behold, I was brought forth in iniquity;**
> **And in sin did my mother conceive me.**

Now, whatever David may mean by this poetical couplet, he cannot mean that his spirit was brought forth in iniquity and conceived in sin; for his spirit was neither brought forth, nor conceived, by his mother. Hence, we must understand him as speaking in reference to his visible self, or body; especially so since he had but recently committed the great crimes of murder and adultery, as the history of Bathsheba and her husband shows, in which

case David was governed by bodily propensities, and not by his higher spiritual faculties. Neither are we to understand David as impeaching the character of his mother; for he was conceived, brought forth, or born in legal wedlock, according to the appointment of God himself. Hence, we are not justified in understanding this language of David otherwise than as a very strong denunciation of his bodily self on account of his exceedingly great sin in debauching Bathsheba and having her husband so exposed to the enemy as to insure his death. There are other hyperbolical expressions in the writings of David that demonstrate the correctness of this position. Here is one of them:

> Every night make I my bed to swim;
> I water my couch with my tears.

Now, it would be preposterous to understand David to say that he literally makes his bed to swim every night with tears, and no one so understands him; but his language leads us to conclude that he had exceedingly great sorrow on account of his sin in connection with Bathsheba and her husband, as he ought to have had, since his actions in this history were disgraceful and extremely outrageous. But to finish up this inheritance matter: It is an exceedingly serious thing to contemplate, that we must necessarily inherit the perfections or imperfections of the bodies of our parents in our bodies; and yet, as we cannot possibly have any part in the selection

of our parents, we can do nothing in reference to this matter for our individual selves. But we may benefit thousands upon thousands of future generations by calling the attention of mankind to the laws governing our bodily reproduction; for, since human beings by a long course of sin have brought into being thousands and thousands of bodies little above beasts of the forests, so by an opposite course, a course of correct action all along the way of life, even the descendants of these bodily depraved ones may be elevated and brought back to the glorious possibilities of human society, as intended by Almighty God—to be but a little lower than the station of angels; for the law of cultivation works both ways—good actions elevating and expanding the good within us, and bad actions debasing us and making us worse. Sin, or wrong action, is the thing that destroys our beauty, both physical and spiritual; while righteousness, or correct action, is that which makes us beautiful, both in our bodies and in our spirits, since God made of one blood all nations of mankind. The first human pair of beings were beautiful and good. It does not matter whether they were of an earth color or white, they were beautiful, being fresh from the hand of God; but, being free actors, they sinned, and thereby lost their first estate—or the garden of Eden, with its glorious tree of life—as well as their original condition of innocence. Hence, they finally died bodily,

and brought bodily death upon all their children, since the tree of life was lost not only for themselves, but for their posterity as well. We all, therefore, die in, or by means of, Adam bodily, since we are all bodily descended from him; but, God be thanked, we are assured that we shall all be made alive in, or by means of, the Lord Jesus, the Christ—that is, in the resurrection from bodily death, assured to us by the resurrection of Christ, the first fruits of the dead, meaning the bodily dead, of course. Hence, the mission of the divine Person to earth, known to us as the only begotten Son of the Father, was twofold: (1) To conquer Satan's power of bodily death over the human race, which he obtained by causing the banishment of father Adam and mother Eve from the garden of Eden and the tree of life in the day, or age, they, by falsehood, were induced to eat of the God-forbidden "tree of the knowledge of good and evil." This first glorious work Christ accomplished by submitting to bodily death as one of Adam's race, suffering Satan to "bruise his heel," symbolizing his body, as foretold in Genesis, and then taking his bodily life again on the third day, as foretold in prophecy, thereby assuring the restoration of all our race to bodily life in the resurrection promised to all. (2) To offer himself as a human being, as one of the descendants of humanity, without spot or blemish of any kind, upon the altar of divine justice, so as to thereby satisfy the

principle of absolute right, or righteousness, for the purpose of enabling God the Father to remain perfectly and absolutely just, and yet be forever enabled to justify, or forgive, the sins of all human beings that have in time past accepted this Redeemer under the dispensations of promise, and all that will of their own volition accept him as their Lord and Savior under the dispensation of the plan of salvation as an accomplished fact. It was the wonderful love of the eternal Godhead for humanity that caused the plan of salvation to be devised and consummated; hence, it is true, as Paul tells us, that it is by the grace, or favor, of God that we are saved at all, or have the chance of being saved.

Summing up the points made in this somewhat unusual discourse, we learn the following items of interest worthy of our memory and deep consideration:

1. That sin is action, either in thought, word, or deed.

2. That no place exists where it is impossible to commit sin.

3. That it is impossible for anything but an intelligent being to sin.

4. That sin first takes place within, or that it is the consent of the "inner man" to do wrong, which corrupts the spirit in the sight of God.

5. That the spirit of a human being, or the "inner man," becomes guilty whenever consent to do

wrong be determined upon in the heart, although the wrong action may never be actually performed by the spirit and body acting together, for want of an opportunity.

6. That inanimate entities, such as members of the mineral kingdom, cannot possibly sin, since they have absolutely no intelligence; nor can living vegetable and animal machines sin, because they have no reasoning power by which principles are discovered. Hence, sin and righteousness are things, or actions, known only to the spiritual.

7. That sin cannot possibly be inherited, since it is action; and action being not inheritable, we are accountable for no person's sin but our own.

8. That the effects of action are inheritable, as thousands of people know by having inherited fortunes and misfortunes—mostly misfortunes.

9. That we do not inherit any sin from our parents, nor any spiritual depravity, nor even spiritual inclination to sin, because we do not inherit our spirits themselves from the spirits of our parents.

10. That God is the Father of all spirits, and that he gives to every human creature a spirit at the beginning of respiration and takes the same spirit again into his keeping at the cessation of breathing.

11. That the divine Person of the Godhead (known to us in the Greek language as the "Logos"), who, in consummating the plan of salvation, took upon himself humanity, existed from

eternity as one of the personalities of the great Hebrew Elohim, and had a glory with the divine Father before this world was created.

12. That we do inherit from the bodies of our parents in many cases badly balanced brain organisms and various bodily tendencies and inclinations, greatly prone to lead us into sin, since the body formed must necessarily partake of the characteristics of the bodies which form it.

13. That human bodies are animal bodies, subject to the laws that govern the animal kingdom; and are, therefore, capable of improvement up to the original standard as a perfect human animal, and are also capable of deterioration to the depths of cannibalism and bestiality. In following these capabilities, the great disparity in mankind that now exists has been brought into being.

14. That David's spirit was neither brought forth, nor conceived by, his mother; and, therefore, his language relative to having been brought forth in iniquity and conceived in sin has reference to his humanity.

15. That sin, or wrong action, is that which mars and makes us exceedingly ugly, both physically and spiritually; while righteousness, or correct action, is that which ennobles and makes us beautiful, both in materiality and spirituality.

16. That the mission of the divine Logos to this old earth was to conquer Satan's power of bodily

death over our race and restore all mankind to bodily life in the promised universal resurrection, and to consummate a righteousness as a human and a divine person combined, which righteousness can be appropriated by members of our race who have become, or may become, sinners, so that the great eternal Father may remain within the bounds of absolute justice, and yet justify, or forgive, the iniquity of every sinner who has honestly accepted, or may in the future accept, the righteousness of the Savior through the appointments of the Godhead.

Now, my beloved friends, may you, as fellow-mortals that have become sinners—not by inheritance, but by means of your own individual actions—turn away from sin and accept God's plan of salvation, with its conditions as given, since, under the providence of the Godhead, you have the heavenly prerogative of freedom of action. God the Father cannot forgive your sins and remain perfectly just, unless you will of your own volition accept his appointed means to this glorious end. His plan of salvation is ample for all of our race, but he recognizes the will of human individuals as sovereign in this matter, so far as they are individually concerned; wherefore, it rests wholly with human individuals themselves as to whether they will conform their minds and actions to the will of God, and thereby fit themselves to be in his company, dwelling with him forever in realms of light, or whether they will

remain in sin and rebellion, and thereby necessitate their banishment to regions of outer darkness, to forever languish with devils and spiritually-depraved human beings. Take your choice while you have the opportunity to choose. God help you to make a wise choice, while the brethren sing a hymn of invitation.

SERMON II.

Philosophy of the Existence of God as the Only Reliable Basis of All Entity and All Science.

My friends, it is unquestionably true, as Paul tells us: "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." The grand object, therefore, of this sermon is to make you really believe that there is a God; for we do not want you to be like the infidel, in time of great danger upon the ocean, who is represented as praying after this fashion: "O God, if there is a God, have mercy upon me, and save my soul from hell, if there is a hell." It is possible that such a prayer as this is may be a fraction better than none at all, as it shows the infidel is not absolutely fixed in his infidelity; but, my friends, we advise you to put exceedingly little, or no, confidence in deathbed confessions and promises regarding religion, for there is hardly one in a thousand based upon the correct principle—that is, love for God and the right. But to enter into the investigation of our subject, without further introductory remarks, we wish to say that there cannot possibly exist, as an original and absolute foundation for

thought building and philosophical reasoning, any truth other than the existence of an all-wise, all-powerful, all-pervading, eternal, self-existent, and unchangeable Intelligence, who has made himself known to us through two great channels of information—universal material creation and Revelation; for if we were to construct a theory of philosophy upon the hypothesis that all entity came into being and continues in existence by an imaginary law of chance, we would be liable any morning to awake and find that all creatures, all laws, and all reality itself had radically changed, as well as ourselves; and, therefore, under a law of chance, we could never be certain of anything whatever. Hence, no intelligent philosopher will attempt to formulate even a theory upon such an uncertain foundation as a beginning. Possibly the unreasonable atheist and the hard-pressed infidel might attempt to build a theory upon the hypothesis of the existence of natural law without a Lawgiver, as revealed in the Holy Bible; but such an idea cannot be considered permissible nor worthy of the least degree of investigation, unless these disbelievers in Revelation can prove that

> The law of nature is itself existent and supremely true,
> And has established its unbending and e'erlasting sway,
> From depths of minute, unsuspected, microscopic view
> To realms of worlds and suns amid the starry milky way;

or that natural law is not only self-existent, but is possessed of all the wonderful attributes which be-

lievers in Revelation assign to the Almighty Godhead. But they cannot by any possibility even begin to prove anything of this sort, since it cannot be shown that law is ever self-existent, nor that it of its own self ever originated anything, nor that it is in the bounds of possibility for it ever to do so, because of the undeniable truth that law is never under any circumstances anything more than a rule by which an intelligent being, either seen or unseen, either material or spiritual, or both, works out designs not existent in the law, or rule, but produced in the mind of the designer. Wherefore, the idea that the existence of a great Designer is the only reliable foundation of all entity and all science, is certainly an invulnerable position; and yet, as there are some members of the human family so exceedingly misguided and deluded as to attempt to call in question even the sublime and wonderful existence of a great, intelligent First Cause of absolutely all entity, both material and spiritual, outside of that intelligent Being's own personality, we desire to offer to you, dear friends, and to the entire world, a few thoughts and reasonings, tending toward the positive and unimpeachable establishment of this grand, glorious, and spirit-consoling truth, without relying upon the Holy Bible for the burden of evidence. With this noble object in the prospective, let us turn our attention to the investigation of the available evidence that surrounds us, in

the midst of which "we live, and move, and have our being"—more insignificant, however, to the vast whole of the great material universe than animalcules are to the mighty ocean which they inhabit. Let us elevate our understandings to the contemplation and study of our sublime surroundings—to the mighty earth beneath our unhallowed feet, with its wonders of material constructions in organisms of vegetable and animal life, that can only be accounted for by the existence of a great Designer; to the innumerable starry hosts of heavenly spheres. In the language of poesy,

> O, mortal man of swiftly passing years,
> Lift up your head, behold the heavenly spheres—
> In motion all, ten thousand thousand moving trains,
> Amid the endless cycles of our God's domains;
> All heav'n ablaze—ten thousand thousand orbs of light,
> That guide all righteous spirits in celestial flight;
> While earth beneath this mighty starry work of God
> Shoots forth ten thousand thousand beauties from its sod,
> Which clearly God's sublime existence demonstrate,
> In spite of atheistic thought and demon hate;
> For ev'ry blade and ev'ry leaf we may conceive
> To be a witness, God exists, as we believe.

For there is unquestionably no reason nor philosophy that can possibly justify descendants of father Adam and mother Eve in denying the exceedingly evident fact that as fallen or separated mortals from the tree of life and the garden of Eden, with its privileges and blessings, we are living in the very midst of great and manifold mysteries and wonders,

that are above our comprehension and understanding and are exceedingly sublime; and yet, notwithstanding this well-known fact, there is not a single mystery nor a single wonder that may not be accounted for, if we will only admit the unexplainable and unapproachable existence of an all-wise, all-powerful, all-pervading, eternal, self-existent, and unchangeable Intelligence, whom we have the honor and privilege, according to the Holy Bible, of calling "our Father" and "our God." The existence, however, of such an Intelligence, regardless of its being believed or disbelieved, is unquestionably a most glorious and unsurpassably sublime truth most thoroughly made known, both by the wonders of material creation and by the glories and blessings of Revelation, unfolding the wonderful love of that heavenly Intelligence, although it is a truth so exceedingly profound and primitive that created minds cannot possibly conceive of anything beyond it; and as to accounting for it, there is absolutely no foundation upon which the most learned philosopher can even begin the construction of a plausible theory. The existence of a great, supreme Intelligence should be acknowledged by all persons to be unreservedly the supremely grand mystery of mysteries and the superlatively sublime wonder of wonders, since this most glorious truth stands alone as the one and only unaccountable and unapproachable mystery of absolutely all existence, both in the king-

dom of materiality and the unknown immensity of spirituality. It is, therefore, certainly permissible to conclude that no reasonable mortal who truly loves philosophical thought building and elevating science will attempt to call in question this great and incomparable truth, this original and self-existent foundation of all other existence within the bounds of visible and invisible creation; for it is at this deep and impassable point of inquiry that the great philosopher, or searcher after hidden wonders and mysteries, finds the outside boundary of possible investigation, beyond which he cannot attempt to reckon, even by theory, because he cannot find any semblance of a basis for a theory, as that being Revelation calls our "Creator" and our "God" is from eternity to eternity, without beginning of time or ending of ages. Wherefore, it is exceedingly plain and evident that his existence is the only true and absolutely reliable foundation for all correct and philosophical reasoning and all genuine science, since no philosophy can be accepted, or even favorably entertained, unless it is founded upon known truth, or upon that which at least harmonizes with discovered, or revealed, truth; and common sense certainly proclaims that there cannot possibly be any fact nor truth superior nor prior to the existence of a great First Cause, since this must be the original of all truths, as we should certainly understand from the signification of one of the revealed Hebrew

names given this great Intelligence—that is, "Jehovah," the self-existent One. We insignificant mortals may presume to reason from cause to effect and from effect to cause, from the visible to the invisible, from the known to the unknown, and from the material to the spiritual; but never, under any circumstances, can we even attempt to reason from a nonentity to a reality, or from no God to a real God. The unexplainable and unapproachable existence of the God revealed by nature and the Holy Bible must certainly be accepted as our original and invulnerable foundation for all entity and all scientific and ethic philosophy, because it is unquestionably an impossibility that a nonentity could in any way have ever produced a reality, or that chaos could in any manner have ever brought order out of confusion. Wherefore, it is exceedingly necessary for all philosophers and scientists to recognize the existence of God as an indisputable and inevitable basis for the beginning of things, so that in building their temples of thought, theory, and glory, they may not be found to have constructed their mental monuments upon foundations of absurdity. But should we, as wise architects, choose the existence of an all-wise and unchangeable Intelligence as an immovable and eternally invulnerable basis for any and all structures of philosophy we may see proper at any time to advance relative to the grandest and most wonderfully sublime subjects conceiv-

able, we can never become uneasy about our wisely-chosen foundation, which would forever be all-sufficient for all wandering footsteps among the sublime records of creation; for upon such a glorious and intelligently unquestionable basis as the beginning of things, we can safely branch out upon the golden wings of philosophical thought building with confidence, and soar above our earthly globe like an eagle that has its nest built upon the towering mountain rock which has weathered the rage of a thousand storms, or, like an angel upon spirit wings, fly with lightning velocity through the sublime depths of celestial expansion, among the millions of glorious suns and systems of heavenly worlds that constitute "our Father's house," knowing that the eternal and superlatively glorious throne of Jehovah exists within the midst of universal creation, securely resting upon the unexplainable and unapproachable existence of God as a foundation not only immovable, but, to our understandings, wholly incomprehensible. Grand, glorious, and exceedingly sublime truth to contemplate, is the wonderful existence of a self-existent Intelligence! Yet the evidences overwhelm us with conviction unavoidable, even if we were so foolish as to wish to disbelieve so glorious a truth; in fact, the existence of God is so manifested throughout immeasurable creation, and the belief in his existence is so nearly universal, that it is only now and then that a hu-

man being is met among the enlightened portion of mankind who is so exceedingly unreasonable and misguided as to deny it; and none at all are met among the uneducated, as such folly and absurd infidelity originate only from a false and erroneous education, to which some of our high colleges seem, unfortunately, to have a tendency, and not ours of America alone, but the same charge may be correctly made against many institutions of learning throughout the entire world, as is fully indicated and demonstrated by the great number of learned infidel scientists of modern times. But notwithstanding all the array of the unreasonable worldly-wise men against the existence of God and the astonishing lamentations of the evolution infidels, because they cannot find the so-called "missing link" of transition and prove that they and all the human race descended from the poor and insignificant monkey, and the monkey descended from the moneron, and the moneron just "growed," it is exceedingly easy to vindicate and demonstrate the existence of God from the wonderful and harmonious movements and adaptations of absolutely all tangible creations; for order and design so universally pervade the material universe that no intelligent creature who is not hopelessly blinded by unbelief, nor beastly ignorant, can possibly do otherwise than see in the kingdom of materiality a wonderful and sublimely beautiful adaptation of intelligent means

to the consummation of benevolent ends; and, hence, the belief in the existence of God, or a great and all-wise Designer and Systematizer, becomes to a reasonable mortal an absolute and unavoidable necessity, and in no degree an optional matter. There is not a plant in the entire vegetable kingdom, from the smallest lichen of the frozen north that was used for subsistence by the arctic explorer, Greeley, and his starving comrades, to the beautiful and many-bodied banyan tree of the torrid zone that shelters the resting caravan; there is not an animal in the entire animal kingdom, from the insignificant animalcule that disports itself in a drop of water, like a whale in an ocean, to the huge and clumsy elephant upon the "dry land," crashing through a tropical jungle, when alarmed, like a young tornado—that does not indicate in its wonderful construction a most beautiful arrangement of intelligently organized means adapted to the consummation of beneficial ends, a truth that is undeniable; and, therefore, it most thoroughly proves the existence of an all-wise Designer and Creator when these two kingdoms of organized material life were brought into being. So, also, when we raise our eyes toward the celestial heavens—the "handiwork" of Almighty God, according to the sacred poet, David—and observe the movements of the heavenly worlds and systems of worlds and suns, we still find that marvelous order and intelligent arrange-

ment pervade the entire material universe, so far as mortals can possibly examine it with the most powerful telescopes; and we are, therefore, irresistibly constrained and led to admit and maintain that such unlimited and wonderfully sublime arrangement of intelligent means adapted to the consummation of benevolent ends could never have come into being by mere chance, nor as the work of a minute oceanic moneron, supposed by some misguided scientists to have come into existence spontaneously, under natural law, without a Lawgiver, as the ultraevolution theory would have us believe, but must be most certainly and unquestionably attributed to the most glorious existence of a great, intelligent Origi nator and Builder, whom we should truly honor and adore as the one and only incomprehensible Fountain Head of all possible existence, both material and spiritual. The Holy Bible does not even attempt to account for the existence of God, but takes his existence to be an admitted and undeniable truth, because his being is so thoroughly demonstrated by his works that not one of all the demons, or fallen angels, with all their cunning deception and intolerable wickedness, has ever attempted to deny it. This folly of follies and absurdity of absurdities has been left by Satan and all the fallen hosts of angelic beings to the miserable and unenviable atheist—if, indeed, there is really such a personage in existence, otherwise than in name and

teaching only, which is something that may certainly be doubted, since it is so exceedingly unreasonable that any intelligent creature can live amid the grand and unsurpassably sublime machinery of the great tangible universe and not perceive the existence of an invisible, intelligent, and omniscient Power behind the wonderful cycles of rolling spheres that decorate the immeasurable expanse of celestial space. It is true that matter acting upon itself produces visible results, and that by an examination and study of such effects, we can generally discover the inert material agents; but as all such agents are never intelligent actors, we are still under the necessity in all cases where intelligence or design is apparent of considering them as nothing more than instruments in the hands of some intelligent being, which intelligence, if spiritual only, we cannot possibly perceive otherwise than through the handwriting of design. Wherefore, if we are at any time so fortunate as to discover some of the profound laws of the great material universe, we are, nevertheless, still under the necessity of looking beyond all such laws to find their origin; and in doing this we are led face to face with Almighty God, the great self-existent and eternal Lawgiver to all entity, from all time to all eternity; for we can certainly no more assign intelligence to law than we can assign design to inert matter, because intelligence is never an attribute of anything short

of mind organism, or spirit organism, and law is always a production of understanding. Wherefore, it evidently and unquestionably follows that if we admit the existence of natural law, we must certainly also admit the existence of a Lawgiver, for otherwise we would not be consistent and logical. In short, it is utterly impossible to philosophically reason about matter, life, and spirit without admitting the existence of the poor Indian's "Great Spirit," at the outset, as a foundation; and there is no use for any person to attempt it, even if he had the intellect of a thousand infidels combined to support him, for God is absolutely the incomprehensible Spirit Fountain Head of all possible, as well as all conceivable, existence and life. Therefore, with the unexplainable and unapproachable existence of an all-wise, all-powerful, all-pervading, eternal, self-existent, and unchangeable Intelligence as an indestructible foundation, we may venture to reason about all the sublime wonders of creation and Revelation with some degree of satisfaction and plausibility; for upon such a glorious and eternally invulnerable basis we can build the grandest and most profound ideals and monuments of thought and philosophy possible to finite minds, and can rise above our earthly ball, with its crosses, and losses, and sorrows, and pains, and dissolutions, and soar among the distant cycles, constellations, and nebulæ of the celestial heavens, and hold inex-

pressibly sweet spiritual communion with the innumerable hosts of heaven, without ever becoming the least uneasy about the foundation of our faith and our philosophy. Grand truth, glorious truth, is the existence of an all-powerful and ever-benevolent God—a truth that is everlastingly sweet and inexpressibly consoling to those who believe his Revelation and fondly trust in his comforting promises; and yet there are mortals who, rather than admit this grandest of grand, sublimest of sublime, most wonderful of wonderful truths, are tearing up the crust of old mother earth, exploring the hidden depths of the mighty ocean, searching the archives of philosophical mysticism—in short, moving all the available powers of earth and infidelity, to attempt to prove that there is no God, and that they themselves, together with all the diversified human race, descended, far back in the cycles of time, from the poor monkey, and the monkey descended from the moneron; and they claim to be doing all this in the hallowed name of science, for the advancement of mankind and the upbuilding of truth.

> O, science, thou sweet fountain of the sages,
> That honored mighty minds in ancient ages,
> How art thou fallen down to ends so vile
> That even devils can look on and smile?

My friends, one of the wonders of modern times is the seeming great desire of the evolution infidel to prove that he is a descendant of some kind of a

beast, and he does not seem to be very particular whether his ancestor was a moneron, a tadpole, or a monkey; the idea that seems to offend him is the glorious revealed fact of the Bible—that God created man. This the infidel will not accept; he had rather be the offspring of the most minute cell of animal life than the creation of a great, all-wise Godhead. But, my friends, the infidel has never lived who could prove that even the lowest cell of any kind of animal-organized life came into being by spontaneous generation, or of its own accord, without a Generator, nor will such proof ever be made; for the Bible is true, and Almighty God is our Creator and our Father, as well as the Creator of all existence, from the molecule to the most magnificent sun that lights up a part of God's sublime universe, constituting "our Father's house," or dominion. Hence, we exclaim, in the language of poesy:

O, mortal man of Adam's sinful race,
Behold the wondrous things before thy face—
The earth below, with all its varied show;
The heav'n above, with countless scenes aglow!

Materiality is all in motion,
And rest within its bound'ry has no portion;
For "Onward, onward!" is the law of spheres,
As onward, onward, rolls the tide of years.

O, mortal man, canst thou presume to trace,
Whence came these wondrous things displayed in space?
Whence came the star-suns that bedeck the sky?
Whence came the planet worlds that roll on high?

Whence came the mighty hosts of heav'n and earth?
Where is the fountain head, their place of birth?
Did law of chance, from unseen mystic lore,
Produce these wondrous things from unknown store?
Or did an ancient, minute protoplasm
Evolve them all by lapse of time or spasm,
As infidels of modern day and thought,
Like fools, have so believed themselves, and taught?

O, mortal man, let not thy judgment stray
From Revelation's golden truths away,
To feed upon the husks of foolish doubt,
And drift as chaff before the wind about,
As do the thoughts of infidels so wise,
They cannot read God's handwrite in the skies;
For reason leads thy soul from earthly sod,
And solves the problem by revealing God,
The Author of the starry hosts of heav'n,
The Source of all the good to man was giv'n.

SERMON III.

Philosophical Conceptions of Almighty God and of the Kingdom of Spirituality, and the Solution of the Problem of Life.

My friends, the apostle John tells us: "God is a Spirit: and they that worship him must worship in spirit and truth." (John 4: 24.) Hence, even admitting the unexplainable and unapproachable existence of God, and that he is the Originator and Builder of the two great kingdoms of materiality and spirituality, correct and proper conceptions of the Almighty, of the unseen kingdom of spirituality, and of the wonderful problem of life are certainly very necessary to enable us to intelligently and successfully reason about any abstract and difficult theological and scientific questions which we may happen at any time to undertake to fathom for ourselves or to expound for the benefit of others. Now, we must necessarily conceive of the great Jehovah as a Being all-wise, all-powerful, all-pervading, eternal, self-existent, and unchangeable—because, if not all-wise, he would be liable to fatal errors; if not all-powerful, he would be subject to be overcome; if not all-pervading, there would be a possibility of escaping his control and authority; if not eternal,

there was certainly time when he did not exist, and time will undoubtedly come when he will no longer exist; if not self-existent, we could consider him as neither infinite nor all-powerful, for there would of necessity have been a self-existent Intelligence previous to him, who caused his existence; and, finally, if not unchangeable, we could never have any assurance of the fulfillment of any of his promises, nor the continuance of life here and hereafter; nor, in short, any assurance of the stability of anything whatever; and life would at the utmost be but a life of chance. And while we must recognize a plurality of persons constituting the Godhead, or the Hebrew Elohim, as taught in the Holy Bible, yet we must as certainly conceive of the Deity as one Godhead in purpose, one Godhead in work, and one Deity, God, or Godhead in everything, except personality; for otherwise there would be a possibility of confusion and clash of will power in the great Fountain Head of all existence and all government. To remain in harmony with Revelation, we must not even attempt to conceive of God as one in personality, no more than to attempt to conceive of man as one in personality, since to so attempt to conceive of God would render the prayers of Jesus the Christ to the divine Father an absurdity; as they, under such a conception, would have been delivered to himself; and the whole of the Christian dispensation an utter imposition, since the divine Son

could not possibly have been the divine Father of himself. And, therefore, all passages of the New Testament, or the Christian Scriptures, that speak of the Father and the Son as one must be interpreted and understood to teach that these divine Persons are one in spiritual principle, one in spiritual work, but never one in spiritual personality. This hypothesis is made very self-evident in the Gospel according to John, where it is said by the Savior, "In that day ye shall know that I am in my Father, and ye in me, and I in you," which language most clearly refers to spiritual principle, and not in any sense to individual personality. And in harmony with the foregoing conclusions, we should certainly understand the language, "Let us make man in our image, after our likeness," which is recorded in the book of Genesis, as dimly shadowing forth the doctrine of the triune personality of God; for there is certainly no philosophy in concluding, as some persons have unwisely done, that the Almighty hereby connects with himself unorganized entities of some kind as assisting in creation. And, furthermore, while we must undoubtedly conceive of God as all-pervading in perception, in knowledge, and in power, we must as evidently avoid conceiving of him as all-pervading in personality; for to so conceive of God would unquestionably necessitate the idea that he is constituted of spiritual entity in a state of universal expansion, a conception that is wholly in-

compatible with any intelligent idea of personality, and is, in fact, almost in harmony with the erroneous and absurd doctrine of pantheism. Yet it is by no means an easy matter for a finite mind to conceive how God can be a personal Being in any accepted sense of personality, and at the same time all-pervading, or omnipresent, even in perception, in knowledge, and in power; for if we should place a human being upon the summit of a lofty mountain, the perception and knowledge of one so situated could not possibly extend beyond the distance in which the faculty of vision could clearly distinguish and classify individual objects, and without the aid of a telescope this distance would undoubtedly be very insignificant. Wherefore, we most reasonably conclude that the human faculties of perception and knowledge, measured by the capacity of material organisms, afford a very humble foundation upon which to build a philosophical hypothesis relative to the capabilities of spiritual organisms untrammeled by materiality, and especially of the eternal organism of the self-existent Jehovah. Some time ago, while traveling in the State of Alabama, I happened to pick up a little book, entitled "X+Y=Z," giving a history of possibly the most wonderful case of genuine inner, or spiritual, sight and perception known in modern times, without death of the body. The Bible represents disembodied spirits as being conscious in the unseen state; but this has no weight

with infidels. But here is a case of spiritual phenomena, the body being in a state of trance, to which there are yet living in the year 1903 many worthy and reliable witnesses. The individual whose unaccountable conditions, statements, and strange actions form the subjects of the little work was a Mr. Saunders, a Presbyterian preacher, who at that time lived in the town of Athens, Ala. The writer of the book informs us that this man Saunders began to go into involuntary trance states when he arrived at about the age of manhood; that he continued to be subject to these peculiar abnormal phenomena for many years, although contrary to his will; and that while in these exceedingly remarkable conditions he was enabled to see and understand through invisible, and to material entity, unknown sight, and power, and to describe transactions taking place hundreds of miles away; in fact, the wonderful things recorded of this individual are so far beyond the capabilities of the human faculties through any known normal condition of action (through brain organism) that I could not conclude the statements to be reliable until I visited Athens, and many of the business men and other citizens told me that the things mentioned had absolutely occurred. I also saw and conversed with many other persons in North Alabama about this peculiar case, so that I was compelled to believe the testimony of so many witnesses. And judging from the history of this case

of spiritual phenomena and from many others that might be adduced, that cannot be materially explained, we are certainly justifiable in concluding that the Holy Bible is truly correct in representing man as constituted of something more than mere materiality, and that the organism of a created spiritual being enables the spiritual individual to be present in perception and knowledge throughout a vast region, and that the organism of Almighty God himself is such that his perception, in knowledge and in power, is absolutely without limit. Yet this idea to human understanding seems an utter impossibility, unless there is in existence a universal unorganized and attenuated material entity intervening between the millions of systems of worlds and suns, or possibly a universal unorganized spiritual entity, absolutely existing throughout all creation, connecting Almighty God with all material and spiritual existence, and acting as a sublime and unlimited spiritual medium of communication, centering in the throne of God; for surely it is not beyond the bounds of possibility, nor overreaching the conception of finite minds, to conclude that there is unorganized spiritual entity, as well as unorganized material entity, and that the former absolutely fills universal expansion and all material existence, constituting an unorganized spiritual kingdom in the midst of the material kingdom, and acting most probably as a universal medium of conveyance of

the words and the thoughts of spiritual beings from one to another, like atmosphere in the material, and connecting the Almighty Godhead with all material and spiritual creation throughout absolutely all space, rendering the omnipresence of the Deity in perception, in knowledge, and in power, a practical, philosophical possibility, and not an incomprehensible conclusion. But in suggesting to mankind in general, and to you, dear friends, personally, the hypothesis that there is such an existence as unorganized and all-pervading spiritual entity, can we, by any philosophical reasoning, account for its origin? Such reasoning as can possibly satisfy a scientific infidel? It is with great pleasure that we are enabled to answer this question in the affirmative, with the utmost confidence; for the acceptance of this theory enables any philosopher to advance reasonable ideas about many mysteries that otherwise would be entirely beyond the reach of finite understanding. For instance, an infidel—a scientific infidel—might say: "I cannot accept your Bible and its teachings, such as the existence of spiritual beings, having what you call 'miraculous spiritual powers,' since it is a well-known law in the material world and in science that there is no life without organism, and no organism can be maintained without sustenance; and since there is no such thing known to science above and beyond that which is material, I, as a reasonable mortal, must reject all

your mysterious metaphysical teachings as mere untangible speculations." But let such an infidel once obtain the idea that there is not only a material universe, that we see with material eyes, but also a spiritual universe, that we may see by reason, faith, and Revelation, given by the great Creator and Governor of both kingdoms; and a new field is opened up to the material infidel, of such wonder and glory that he is bound to look upon himself as a mere tyro in knowledge while groveling in the meshes of the material only. In philosophizing about such profound and abstract theories as the above hypothesis, we should always reason from the seen to the unseen, from the known to the unknown; and entering into an investigation of the material universe, following this rule as a guideboard, pointing to something higher and holier beyond the material, we, as well as the scientific infidel, find that there is not a single organism, throughout the entire height, length, and breadth of material entity, that does not throw off and surround itself with an emanation of some kind; and if this law of organisms in the kingdom of materiality is also a law of organisms in the kingdom of spirituality, we are under the necessity of concluding that Almighty God himself is not an exception to this law, which he has established, because it is reasonable to contend that his laws are always in harmony with his existence; and, therefore, we are compelled to believe and

maintain that there has been an emanation of unorganized spiritual entity thrown out from Almighty God constantly, from eternity in the past, and that such an emanation will continue to be thrown out from him forever and forever; and that this spiritual unorganized emanation is absolute spiritual entity, just as much as the sweet emanations from flowers are absolute material entities; therefore, it never becomes annihilated, but, upon the contrary, continues to accumulate, forming the vast storehouse of the Deity, from which he probably creates and formulates spiritual beings, as angels and the spirits of human beings, from which he possibly creates spiritual worlds and systems of worlds, and from which he must have undoubtedly condensed far back in the cycles of ages past the wonderful kingdom of materiality, since no finite mind can really conceive of entity, something having been created out of nonentity, or nothing. And, friends, we wish to call your attention to the fact that this idea of something having been created out of nothing is not a Bible idea, but only an absurd human theory that men have advanced and put into a human creed, so as to add to the ranks of infidelity many men that do not read the Bible to find out for themselves what it really teaches; and that it is wholly silent as to the source from which God created and brought into being organized worlds and systems of worlds and suns, so far as the laws of

motion and gravitation constitute organisms and organized living beings in the vegetable and animal kingdoms, and organized spiritual beings at the top of all creation. Let us not, my dear friends, give scientific infidels a club with which to break our own heads. The great Ingersoll never wielded a more powerful weapon than when he represented the Bible as teaching that God took a little of nothing and made the universe and all things therein. But, friends, it is not the Bible that advances this idea, but the creed of a human society, calling itself a "church," to which Mr. Ingersoll's father belonged, and possibly made an infidel of his son by insisting that the Bible teaches this absurdity, as well as others we could mention as taught by men, but not by the Bible. But to proceed with our reasoning, we desire to inculcate the idea that we may most unquestionably conclude that in like manner, as a great material sun throws its rays of illuminating power into all surrounding space for trillions and trillions of miles away, making glad its surrounding worlds, so may we conceive of the great and Almighty Creator as the one august and incomprehensibly wonderful Spiritual Light and Fountain Head of absolutely all existence, constituted of real spiritual entity so exceedingly and superlatively glorious that there is continually real spiritual entity emanating from the self-existent Godhead and filling the absolute whole of universal expansion. And

this unending spiritual emanation of unorganized spiritual substance is no more to be considered a part of Almighty God, after it has been thrown out into immeasurable space, than an emanation from any other living entity is to be reckoned as a part of its producing organism after separation, or than the effulgent heat of a glorious sun, shining upon distant worlds, is to be conceived of as a part of the body of the luminary from which it emanated, even should we look upon heat or light as a real entity, subject to transformations, in harmony with the doctrine of the conservation of forces; and, like electrical and magnetical entities, capable of being carried from point to point by conductors in straight lines, as light is known to travel in a medium of universal density, and what are called "wavelets of invisible entity" may be only the continuation of the invisible substance. This grand and profoundly sublime conception of Deity, constituted of the divine Father, the divine Lord—or, to human beings at this day and age, the divine Son and the divine Holy Spirit, sometimes improperly spoken of, in English, as "the Spirit of God"—and this wonderful hypothesis, that there is unorganized spiritual entity thrown off from the personalities of Almighty God, certainly harmonize most beautifully with Revelation; for in the writings of St. John, in speaking of the glorious condition of the redeemed saints, it is said: "There shall be night no more; and they

need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever." From this it appears that the millions of blazing suns were never created to give effulgent heat and light to the realms of the material heavens, to render them glorious habitations for angels; that the everlastingness of heavenly spheres, adapted to the wants and needs of spiritual beings, does not rest upon such a flimsy foundation as the burning out of a sun; that material worlds were certainly created for material beings; that spiritual beings must undoubtedly inhabit spiritual worlds, constituted of spiritual entity, as material worlds are known to be constituted of material entity; and, finally, that there is undoubtedly a spiritual universe in the midst of the material universe. Hence, we most reasonably believe and maintain that the kingdom of spirituality is not constituted of organized spiritual beings alone, no more so, in truth, than the kingdom of materiality is constituted of organized material beings alone, which we all know is an utter impossibility, since organized material entity cannot exist without unorganized material substance to sustain and run the organism; and as this is unquestionably true of materiality, we must as certainly understand that the same law applies to spirituality, for otherwise the two kingdoms would not be in harmony with each other. Now, this reasoning leads us to conclude

that the key which will marvelously unlock and solve the great problem of life is unquestionably organism; for since life in the kingdom of materiality does not, and cannot, exist without material substance and material organism, we may most logically conclude, by reasoning from the seen to the unseen, and from the known to the unknown, and, finally, from the material to the spiritual, that life in the kingdom of spirituality does not, and cannot, exist without spiritual entity and spiritual organism. Hence, the great problem of life is absolutely compelled to depend upon real entity and real organism, and that God has life within himself, because he has self-existent organism; and, therefore, whenever material organisms become broken, material life becomes destroyed, and even annihilated, for life is not an entity of itself alone, but it is a condition that may be wiped out of the kingdom of materiality, but not out of the kingdom of spirituality, by any being inferior to God himself; and it seems his will that all spiritual organisms like himself shall eternally exist, for all Revelation and all discovered knowledge indicate that it is an impossibility to break and destroy spiritual organism, or life in the spiritual state, since this is the highest order of life, and is wholly within the keeping of Almighty God. This philosophy, or reasoning, from the seen to the unseen, from the known to the unknown, and, finally, from the material to the spiritual, is in har-

mony with the teaching of the apostle Paul, for in writing to the Roman brethren he says: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse; because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." This certainly establishes the truth that we are expected to look through nature to nature's God, and through the kingdom of materiality to the kingdom of spirituality. Now, while the above solution of the problem of life is exceedingly logical, as well as sublimely beautiful, it may possibly be objected to as applicable to the kingdom of spirituality, since we do not know that the conditions of life in the spiritual are in unison, or harmony, with the conditions of life in the material; nevertheless, as the two kingdoms are equally the creation of the same all-wise Intelligence, who is the God of design, order, and harmony, we are undoubtedly compelled to believe and maintain that all his works, as well as all his laws, are in absolute harmony with each other and with

himself; and, therefore, the solution of the great problem of life herein offered should be universally accepted, unless the basis upon which it is founded can be overthrown. And upon this wonderful solution of the grand problem of life as a basis, we are certainly justifiable in concluding and maintaining that Almighty God himself is constituted of self-existent entity in a state of self-existent, all-wise, all-powerful, eternal, and unchangeable organism; and that all created spiritual beings are spiritual organisms, constituted of absolute spiritual entity, which was possibly separated from the great spiritual Fountain Head during millions of millions of ages past; that all newly-created spirits, sent from the Father of spirits, are brought into being as spiritual individuals from the same grand and universally-diffused ocean of unorganized spiritual entity; and, therefore, like all other created spiritual beings, they are immortal, because spiritual organisms cannot possibly be broken, or destroyed, by any being inferior to Almighty God himself, who surely wills, so far as Revelation shows, that this high order of organisms shall remain unbroken forever and forever, as it is the organism of the Godhead of the universe. Hence, it is exceedingly important, my friends, that you show that you appreciate the truth that you are spiritual beings, akin to the holy angels and to the eternal Creator, by accepting of his plan of salvation and complying with his exceed-

ingly reasonable instructions and commands, found in the sacred Scriptures, so as to fit yourselves to dwell with him in the next life for ages upon ages, or for eternity.

SERMON IV.

Philosophy of the Condensation of the Kingdom of Materiality from the Kingdom of Spirituality.

The great book of Revelation says: "In the beginning God [in the Hebrew, "Elohim"] created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God [meaning the Holy Spirit] moved upon the face of the waters." Yes, God created, or brought into being, the heaven and the earth; but not one word is said about the material—substance, or entity—out of which the Elohim, or the "Godhead," as Paul denominates the Deity, brought into being the heaven and the earth. Avery, the great plow manufacturer, of Louisville, Ky., has created, or brought into being, thousands of plows, but he never brought a single one into existence out of nothing; neither does "create" teach that God brought into being an entity out of nonentity. The origin of the kingdom of materiality is a question of considerable importance to those who wish to study creation and Revelation, because to reasonably solve it is to destroy one of the great foundation stones of infidelity. This question is also of great interest, from the fact that if we should

conclude material, or substance of some kind, to have been uncreated, we would thereby make it to have been coeternal with Almighty God himself, and not attributable, therefore, to him as its Originator. By such reasoning we would establish two grand unexplainable and unapproachable mysteries, instead of one only—the great mystery of a self-existent Deity, spoken of in Genesis by the use of a Hebrew noun in a plural form, the Elohim, requiring a plural pronoun, for the Elohim said, "Let us make man in our image, after our likeness," and other words indicating a plurality of Persons in the work of creation, but one Godhead, or Deity, as is fully developed in the Christian Scriptures. And now, my friends, with the purpose of setting aside the theory that matter is self-existent, and demonstrating that the only unexplainable and unapproachable mystery of the entire universe of absolute entity, organized or unorganized, material or spiritual, is the undeniable existence of an all-wise, all-powerful, all-pervading, eternal, self-existent, and unchangeable Godhead, we shall endeavor to prove the probability at least that the kingdom of materiality is a condensation and formation derived from the kingdom of spirituality through an unorganized spiritual emanation from the personality of the wonderful Jehovah (Elohim) of Revelation; for the fact that we cannot annihilate matter is no absolute proof of its existence as matter from eternity,

since it is certainly very reasonable that anything the Almighty One created by mechanical and chemical laws, or by profound spiritual powers and laws, to us possibly entirely unknown, or by all these combined, would be in our hands indestructible, so far as material atoms are concerned. And yet it does not, therefore, follow that matter is indestructible as material entity to the all-powerful Godhead; for if materiality was originally condensed from spirituality, as we think the most plausible theory, and shall reason to demonstrate, God can most assuredly transform it again into spiritual entity, for it is certainly correct philosophy to maintain that the thing created, or evolved, can never become superior to its Originator. And we may, therefore, undoubtedly conclude that since God, a spiritual Being, created, or brought into being, material entity, he must have done so for a material purpose, and that whenever this purpose becomes consummated, there will, in all probability, nō longer remain any necessity for the kingdom of material entity; and it may, therefore, be finally transformed into the kingdom of spirituality, unless the purpose of its creation requires its existence as matter through all eternity, which seems not probable, since Revelation teaches, by means of the doctrine of a resurrection of the human dead, that the real, or genuine, material entity of the entire Adamic race, separated from that part of us that is merely continually changing earth mat-

ter, is some time in the future to be transformed and elevated into the great kingdom of spirituality, indicating most assuredly that the highest standard of happiness is not attainable in the state of materiality; and that we are certainly justifiable in concluding that the whole of the material universe, after fulfilling the purpose of its creation, may be transformed and elevated by Almighty God into the kingdom of spirituality, just the same as the real materiality of the human race; for we must not understand it to be any more difficult for the Deity to transform a material world into a spiritual world than to transform a material human body into a spiritual glorified body, as the body of the Christ was certainly rendered in the transfiguration. But coming down out of such heights of profound spiritual thought and spiritual reasoning into the light of modern investigation and analytical study of the kingdom of materiality, we find that there is not a molecule of matter, nor a particle of organized or unorganized material, not subject to what we call "natural law;" and since we have already gone beyond natural law in our philosophical investigations of nature and found the eternal Jehovah at the helm of the great tangible universe, we may most certainly and undoubtedly conclude that all matter, whether in man or in beast, whether organized or unorganized, is wholly and unchangeably subject to his all-powerful will and universal omnipotence, con-

stituting the foundation of what we call "natural law;" for it is not admissible, according to philosophical reasoning, for us to conclude that materiality established its own law, since we cannot possibly recognize in its unorganized entity any degree of intelligence, and in its lower organisms only that degree of knowledge known as "instinct," or the intelligence imparted by the Almighty Creator, through organism, to a living animal or vegetable machine, the former being made to act through its animal propensities, while the latter responds to chemical laws; and, hence, materiality has absolutely no intelligence of its own, and we, therefore, are certainly compelled to take cognizance of the design set forth in the arrangement and adaptation of its particles, constituting means capable of benevolent ends, as attributable only and wholly to an all-wise and all-powerful God, who, in the creation and formation of the kingdom of materiality, evidently had in view the happiness of material organisms. Wherefore, it follows, as a logical consequence, that if time ever arrives when there shall no longer remain any material organisms, no reason appears within the grasp of finite minds why God should permit the material universe to remain in a state of materiality, since it seems more probable that, like human materiality, he will transform it into spirituality, so that it may harmoniously subserve the use and purposes of angelic spiritual be-

ings. The theory that materiality was originally a condensation from spirituality, as the work of Almighty God, is not a new idea, that has never before been advanced, for the doctrine of a personal resurrection of the dead embraces the possibility of such a theory, as all rules must work both ways; and, therefore, if God can transform the material into the spiritual, he can as certainly also condense the spiritual into the material, as his wisdom and purposes may determine. But the first championship of this profound hypothesis in cold type possibly belongs to the great logician and sublime Christian philosopher, Joseph Cook, for he says, "Matter is an effulgence of the Divine Nature, and so is all finite mind;" and again he says, "The body itself, and all other substance we call 'matter,' are a revelation of Almighty God. All matter, as surely as all finite mind, originated in him;" while in another place he says: "So I suppose Almighty God evolves the seen universe of matter, and the unseen of finite force, from himself." (See Cook's work on "Heredity," pages 120 and 121; also his work on "Biology," page 270.) The profound writer, A. Wilford Hall, in his "Problem of Human Life," also most ably advocates the same grand hypothesis; and we know of nothing to add to what has already been given to the world upon this sublime theory, to account for the origin of matter, other than that the emanation—or, as Cook calls it, "efful-

gence "—from Almighty God, has been, and will forever be, separated from the living Godhead in harmony with a well-known law of all material organisms as observed by scientists—that is, that every organism necessarily throws off an emanation that is real entity, though so wonderfully diffused that in most instances we cannot recognize it by any of our five senses, except the sense of smell. In reasoning from the seen to the unseen, from the known to the unknown, and from the material to the spiritual, we cannot possibly do otherwise than conclude that there is unorganized spiritual entity in the kingdom of spirituality, as well as unorganized material entity in the kingdom of materiality, because we know that material life does not exist, and cannot exist, without material substance and material organism, certainly leading us to understand that spiritual life does not exist, and cannot exist, without spiritual substance and spiritual organism; for it is impossible to conceive of any living being as constituted of nothing; and where life or organism does exist, an emanation of some kind must also exist as a consequence of organized life. Now, in our researches, if we can, by any means, establish the fact that a particle of material entity ever was condensed or evolved by emanation, or otherwise, from God, the Spirit Father of all created existence, we will certainly thereby prove the possibility, as well as demonstrate the probability, that the king-

dom of materiality was originally condensed or evolved from the divine Godhead, through the universal ocean of unorganized spiritual substance, mentioned in a former discourse, as certainly in existence, as an emanation from the Almighty Jehovah (Elohim), in accordance with an indisputable law of organisms. And this sublime achievement we propose to accomplish by using the history of the origination of the human body of Jesus the Christ; since to render it possible for the Redeemer of mankind to have been in his humanity, or body, "the only begotten Son of God," the adorable divine Spirit Father, it most undoubtedly becomes absolutely necessary, according to natural law governing the propagation of the human species, that a material germ of life, or organism, should have been condensed or in some way evolved from the august Spirit Father, and caused to have embraced and vivified a receptive life germ of the chosen Virgin Mary, for the simple reason that material germs of life certainly originate material organisms, and spiritual germs of life, if any exist, must as undoubtedly produce spiritual organisms; and since the body of the Savior was human and material, the same as all other human bodies, we are absolutely compelled to conclude and maintain that the germs of organism that originated it were also material. The basis upon which this argument is constructed is certainly scientific, Scriptural, and indisputable; and, there-

fore, the conclusion is truly inevitable, and the fact becomes completely established beyond the possibility of refutation from a biblical or scientific standpoint, that God, the divine Spirit Father, did actually and really evolve from himself in this instance a material germ of life, to originate a material human body, as a human tabernacle, for the promised Messiah, in accordance with the scriptural language which says, "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me," which body a virgin should bring forth, as foretold by the prophet Isaiah, saying, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." And having herein and hereby proven the origination of one germ of materiality from the divine Spirit Father, the possibility and probability that the kingdom of materiality was originally evolved or condensed from the Deity, through unorganized spiritual substance, becomes certainly an exceedingly logical hypothesis, if not an absolutely undeniable conclusion. And, notwithstanding this wonderful condensation of a material germ of life from God the Father, and the origination of a material body under natural law, without a material father, as the word "material" is commonly understood and restricted by mortals, consummated the grand mystery of mysteries—that is, a human body without a human father, a Savior for the race of Adam, and yet one of this race in his humanity,

"God manifested in the flesh," a wonder that even "the angels desire to look into," a mystery which we, as mortal beings, cannot fully comprehend and thoroughly understand, aided by all the explanations of the Holy Scriptures—nevertheless, this great wonder is certainly the very foundation of all revealed redemption, restoration, and salvation, from Genesis to the end of the Book of the Revelation of St. John, for the philosophical reason that the Christ must necessarily have been really and literally the Son of God the Father in his humanity, as well as a descendant of mother Eve, to have constituted an available Redeemer of condemned humanity, all condemned to a bodily death by the sin of the first human pair, and an acceptable Propitiator of divine justice, that necessarily consigned erring spirits in material forms, spiritualized, to everlasting banishment from the heavenly regions of space. And, although the theory that the kingdom of materiality was originally condensed or evolved from the kingdom of spirituality, has not been boldly advocated by any person so far as we know, except the learned Joseph Cook and the profound A. Wilford Hall, yet the doctrine is certainly a much more reasonable hypothesis than that the Almighty Godhead created the material universe and all entity, both material and spiritual, organized and unorganized, out of nonentity, or nothing—a philosophy, unfortunately, taught by many preachers of some

form of modern Christianity, and deservedly and severely criticised by the well-known great American master of sarcasm and ridicule, Robert G. Ingersoll, who had too much sense to accept of such an absurdity, although his father tried to make him believe it when he was young and liable to be led astray in religious doctrine. We, however, blame the great Ingersoll for attributing, in his writings and in his speeches, this absurd doctrine to the Holy Bible, instead of to a human creed of religious faith; for Revelation is wholly silent as to the source from which God created, or brought into being, all things as they now exist, and it seems reasonable that so learned a man as Mr. Ingersoll could not have been ignorant of this truth. And, while all reasonable mortals must certainly perceive the fallacy of even attempting to conclude that God created any real entity, organized or unorganized, spiritual or material, out of nonentity, or nothing, the hypothesis of unorganized spiritual emanation from his own august and self-existent personality constitutes the great unseen, but inexhaustible and everlasting, universal ocean of real unorganized spiritual substance, from which absolutely all creations have been consummated, either directly or indirectly, is a theory so exceedingly deep and profound, as well as logical and sublimely beautiful, that it certainly cannot, and will not, produce any tendency toward sarcasm and ridicule, even in the mind of a demon, and

much less in that of a great, intelligent mortal, such as Mr. Ingersoll was in his lifetime. And, as further proof of the doctrine herein advocated, we may call to our aid the teaching of the great apostle Paul; for in discussing the resurrection of the dead, in his first Corinthian letter, he says of the human body: "It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body." Now, this is strong language toward the defense of our theory; for the pronoun "it" does not here stand for spiritual body, as those persons who do not believe in a bodily resurrection of the dead are blindly led to maintain, but does stand for the human body; for under the erroneous hypothesis that it stands for the spiritual body, to repeat the nouns instead of using the pronoun "it," we would have to read: "The spiritual body is sown a natural spiritual body; the spiritual body is raised a spiritual body." This is sufficiently absurd to show the fallacy of such a conclusion, and those who do not believe in a resurrection of the bodily dead may also abandon a belief in the Holy Bible, for otherwise they will not be in harmony with themselves, for the doctrine of a bodily resurrection of the dead is most thoroughly taught in the Scriptures; for just as the grain of wheat forms the beginning of the new growth, and yet the husk of the grain does not go into the green blade of wheat, so, also, there must be some kind of an entity belonging to every

individual natural human body, retaining the characteristics of individuality, out of which God at least forms the basis of the new spiritualized body. And since the idea is herein certainly taught by the apostle Paul that our natural, material bodies shall be changed in the resurrection into what Paul calls "spiritual bodies," we may fully understand that the doctrine of a transformation from the material into the spiritual is undoubtedly sustained—and, in fact, proclaimed—by Revelation, making it absolutely necessary to entertain the hypothesis of evolution of the material from the spiritual, to render belief in the Holy Bible consistent with itself, as all rules must work both ways; while at the same time we hereby avoid the absurdity of concluding that God originally created the universe of material and spiritual entity out of nonentity, or nothing. Hence, my dear friends, since it is so clearly evident that we are to live forever, as spiritual beings, either in a state of happiness or misery, does it not behoove us to use our utmost endeavors to reach the former, especially since the great Godhead has prepared a way and has most kindly asked us to walk therein? O, beloved fellow-mortals, will you start upon that glorious and heavenly journey to-day? While the brethren sing a song of invitation, we call for volunteers; God wants only volunteers, no conscripts, so you need not wait for the Holy Spirit to conscript you into the kingdom of heaven by a direct and per-

sonal operation upon your spirits, over and beyond his teaching through the Scriptures; for God the Father does not draw human beings to his Son, outside of the spiritual force of reasoning with them, teaching them, and persuading them to voluntarily accept his plan of salvation. This is unquestionably true, because any other way of drawing men and women into his service would take away their freedom of action, as any sensible individual can certainly see, if he or she will examine the subject of how the Holy Spirit acts upon the minds of individuals in making Christians of them.

SERMON V.

Heaven and Hell, from an Astronomical Standpoint.

My beloved friends, while Jesus the Christ was on this earth engaged in the glorious work of estabing the Christian religion, he said: "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." This is an exceedingly comforting declaration of our blessed Savior. He assures us that in his Father's house (meaning the great universe of Almighty God) there are many mansions, or beautiful dwelling places; and, notwithstanding this is true and consoling, yet he assures us that he is going to return to heaven and make additional accommodations for his beloved servants of the human race, and that he will come back after us and take us home with him, that we may dwell not merely in heaven near him, but absolutely with him in heaven. But few persons of the human race have ever obtained anything like an intelligent idea of our Father's house, or the

great universe of the Godhead, even if it is all constituted of material entity as we see it, which is possibly not the case, since the Bible reveals the truth that there are hosts of heavenly spiritual beings called "angels," servants of the great spiritual Godhead; and as material beings require material worlds as homes, it seems reasonable that spiritual beings would require spiritual worlds as homes, understanding the word "spiritual" to mean real entity, but so far above material entity as to be invisible to material eyes. But, still, no mortal can do more than describe the great material universe, and suggest the idea that there is a similar one in the midst of the material constituted of spiritual substance, as much more grand, glorious, and beautiful, as spiritual organisms, or angels, are superior to material organisms, such as human beings. Some persons think that heaven is described by the apostle John in the book of Revelation, where he says: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." John, in this vision, is given a view of our earth after its renovation, spoken of by the apostle Peter. In this great change, that Peter tells us is to be brought about by fire, the "elements," or heavenly regions surrounding our

earth, are to be also melted with fervent heat, and purified. Whether this will be confined to our earth's atmospheric envelope of at least hundreds of miles in height, or will include our moon and all other heavenly bodies in our old earth's vicinity, no mortal can tell. But the "new heaven" and the "new earth," seen by John in vision, are unquestionably our old earth and its surroundings, possibly including our moon, if not the entire sun system, to which our earth belongs, after the great renovation and purification by fire, foretold by the apostle Peter. The "new Jerusalem" is a description of the glorified church of God, the bride of the Lamb, under the symbol of a city of the most glorious magnificence possible to human language, and yet describing the city as constituted of material substance; and this wonderful representation of the bride of the Lamb gives us to understand that after the great process of purification this old earth of ours is to undergo, it will form at least a part of the inhabited regions of God's everlasting dominions constituting heaven. And from this time forward the tabernacle of God is with men—that is, human beings in the glorified, or spiritualized, state live in the company of God after the resurrection; and God will dwell with these human saints and wipe away all their tears, and there shall be no more death. Now, my beloved friends, the science of astronomy teaches us that our Father's house, or the great universe surround-

ing our old earth in all directions, is made up of millions of millions of systems of worlds and suns. Every twinkling or scintillating star in the depths of space is a sun, thousands upon thousands of them larger than our sun, which is about five hundred thousand miles in diameter, and that all these suns, including our own, are in a great and wonderful state of combustion, giving light and heat to the trillions of trillions of worlds that evidently exist as mansions of habitation in the depths of space. It is known that a great deal of matter is revolving around our sun as a center of motion, ranging all the way in size from a pea to the great world belonging to our sun that we call "Jupiter," which is eighty-five thousand miles in diameter. Our sun is the center around which seven other worlds, in addition to our old earth, revolve—all large enough to be inhabited as well as our earth; but we do not know that they are so, nor can we possibly tell by an examination through our most powerful telescopes. Besides these eight large worlds, that depend upon our sun for light, heat, and control of their motions, there are about a hundred little worlds between the orbits of motion of one of our sun's worlds, called "Mars," and the great world, Jupiter. These little worlds are called "asteroids," and their orbits of motion around our sun are so complicated and interwoven that some astronomers have suggested that they possibly once formed a great companion

world to Jupiter; but this is only guesswork, and rather improbable. Besides these asteroid worlds (planets) and millions upon millions of little particles of matter flying around our sun as a center, there is also a class of bodies revolving in greatly elongated orbits, called "comets," and all these bodies, taken together with our sun, constitute what we call our "sun system," or "solar system;" and so advanced is astronomical knowledge that the movements of all these bodies have been ascertained with the greatest accuracy, except the movement of our sun itself in space, carrying all of its surrounding matter. This movement of our whole sun system in space is thought to be about one hundred and fifty millions of miles a year toward the wonderful constellation of star-suns in the heavens that we all know as "the seven stars;" but whether the seven-star constellation is the center of our Father's great heavenly dominions, no one can tell; this is beyond the power of astronomical research. But since astronomy does most clearly show that there are millions upon millions of burning suns in the depths of space, and that the office of a sun is to give light and heat and control to the motion of surrounding worlds, we are compelled to understand that our Father's house is made up of millions of millions of systems of worlds and suns, the worlds being the mansions, or dwelling places, mentioned by our Savior as being numerous, and all together, with their

central suns, constituting heaven as a whole, or the dominions of Jehovah—all as systems of worlds revolving around some grand center, probably the throne of the Deity, since the Bible represents the throne of God to be in the midst of heaven. We are accustomed, as you know, to speak of heaven as being above, and of hell as beneath. It is, therefore, necessary to cause you who have never studied these things to understand that "up" and "down" are local terms, "up" being from the center of every globe outward in all directions, and "down" being toward a sphere's center from all parts of its surface; hence, scientifically speaking, we would say "down" to our sun and "up" from our sun, having reference to our sun as the center of our system of worlds. And with the idea that the throne of God is in the center of universal gravitation and creation, we would say "up" from the throne of Deity, and "down" to the throne of the Almighty, reckoning from the throne of God as the center of the universe. But we are accustomed to use these words "up" and "down" in a local sense, having reference to our old earth as a center; in fact, the ancients thought our earth to be the center of God's dominions. It is only in modern times that the great science of astronomy has given mankind the grand and elevated conception of the universe of Almighty God, that approaches far toward the truth as it really exists. But it does not matter

whether we say "up" to the throne of the Deity or "down" to the throne of the Almighty, since all persons admit it is in heaven; and reason, guided by practical, sound judgment, would certainly lead us all to conclude that it must be situated in the very center of heaven, in harmony with the universal idea that the internal parts of a good home, institution, or country are truly good, and, therefore, heaven itself must begin with the sublime throne of God as its center; then, including all creation outward in all directions, for distances that cannot be calculated, and made up of millions and millions of systems of worlds and suns, constituting our "Father's house," or universe, each world of the millions upon millions being *one* of the many "mansions," or dwelling places, mentioned by the Savior of mankind; with all the heavenly systems most likely divided into great cycles, millions and millions of miles in depth, each cycle containing myriads and myriads of systems of heavenly worlds and suns, and each also constituting a separate heaven, or division of heaven, as a whole, in accordance with the declaration of the apostle Paul, that he knew a man in Christ caught up to the third heaven, teaching thereby that heaven is certainly divided into some kind of different regions, and no division appears so reasonable as a division into great cycles of heavenly worlds and suns, advancing in wonders of loveliness and sublimity as they

revolve nearer and nearer to the great and unsurpassable throne of Almighty God. And as it is unreasonable to suppose that God created mankind and placed us upon a world situated in regions allotted to hell, we must necessarily believe and truly maintain that our sun system is situated in one of the grand cycles of heavenly regions; so that when our earth's days of probation become ended and the time arrives when it shall be melted with fervent heat, renovated, and made anew, as Peter tells us it will be, with all its surroundings, it will not have to change its locality in heavenly space to become one of the "mansions" of heavenly constellations forming our "Father's house." And this position and conclusion being accepted, we may further maintain that, whereas there is certainly one world, or "mansion," in our "Father's house" in a state of probation, there may be thousands of such worlds, and more especially so since angels inhabiting heavenly worlds sinned against God, and thereby lost their proper habitation; and as we find, through geology, that our earth, situated in regions constituting heaven, or a part of heaven, underwent gradual development until it became so far perfected as to admit of vegetable life, and later, of animal life of a low order, existing in the ocean, and still later, of animal life on the dry land, and, finally, after ages of development, became suitable to be the home of mankind, for whom God pre-

pared it, we may reasonably conclude that all worlds of our sun system underwent development, or are still undergoing change toward perfection and beauty, and that all the heavenly "mansions" of our "Father's house" were in a similar manner prepared, or are still to undergo changes toward perfection and glorification. And as Satan is not yet consigned to regions specially prepared for him and the other rebellious angels of heaven, but, upon the contrary, is permitted, with all his hosts of wicked angels, to remain within the bounds of heavenly worlds, destined in time to form a part of the spiritualized, or refined and glorified, heaven as a whole, although striving with all his power and cunning against the government, goodness, and glory of the Almighty Father, we may conclude that it is not at all improbable that there are changes in progress in regions of "outer darkness" and "lakes of fire," fitting up hell for its intended occupants. And now, dear friends, with all these sublime conceptions fresh in your minds, relative to our "Father's house" as a whole universe, you are ready and enabled to take up the contemplation and examination of material creation, as divided into its two grand divisions of heaven and hell. Therefore, in our spiritual minds, upon the pinions of lofty conception, let us fly through ethereal space, passing beyond our blazing sun and its encircling worlds; passing on high, amid the starry depths of

the beautiful Milky Way, constituted of millions of blazing suns of different colors; passing onward beyond the distant beautiful constellations and cloudlike nebulæ, so far distant that our most powerful telescopes cannot show us whether they are only mere sun systems or really true nebulæ; passing onward among the scenes of heavenly beauties invisible, and to mortals unknown, until we reach the grand center of all creation, the magnificent and incomparably sublime throne of our Father and our God. Here, dear friends, is the center of all love, all light, and all life; here is the center of all blessedness, all beneficence, and all beauty; here is the center of all majesty, all might, and all magnificence; here is the center of all greatness, all goodness, and all glory; here is the center of all rule, all right, and all righteousness; here is the center of all thought, all truth, and all things; here is the center of all wisdom, all wonders, and all worlds; and, finally, here is the center of all harmony, all happiness, and all heaven.

Beginning, therefore, with the wonderful throne of Deity, situated in the center of universal creation and gravitation, being in reasonable conception a mighty globe, of unsurpassable beauty, sublimity, and magnificence; far beyond the most brilliant imagination of mortal creatures; millions and millions of miles in diameter; and controlling all the myriads upon myriads of systems of worlds and suns and

grand cycles of heavenly regions by its immensity and situation in heavenly space, as a sun controls its surrounding worlds; and filled with the unsurpassable grandeur, goodness, and glory of the Almighty Father—with this wonderfully sublime and incomparably grand foundation for heaven and universal creation, let us continue our flight of contemplation and examination of our "Father's house," from the center of heaven outward in all directions among the encircling constellations of heavenly worlds, sublime and glorious beyond the conception of mortal man; and flaming suns of different colors, constituting panorama after panorama of loveliness and beauty, all being in motion, harmoniously running their varied courses around their respective centers, the worlds around their controlling suns, and the systems around the throne of God—all arranged in grand cycles, constituting the divisions of heaven, one of which is spoken of by the apostle Paul. That these grand divisions of heaven probably amount to seven in number, in harmony with this symbolic biblical number of perfection, but each cycle is so exceedingly deep that it would take a person, traveling even with the great velocity of light, thousands of years to pass through from side to side of one of these sublime grand divisions of heaven. And to attempt to conceive of even an angel flying through the immense circumference of one of these heavenly cycles around the

throne of the Deity suggests the idea almost of eternity itself; for, although our sun system is flying through space around the center of universal gravitation at the wonderful velocity of about one hundred and fifty million miles a year, within some one of these grand divisions of heavenly space it has not been known but a short time that our system had such a movement at all. That all these heavenly worlds are, or will be, as beautiful and lovely as the Almighty Father, in his great wisdom and boundless glory, can make them; far more magnificent and wonderful than the most grand and lofty conceptions of any mortal man; perfectly adapted to beings in the angelic state, living in unison and harmony with the great Creator; and so constituted as to admit of angelic advancement in intelligence and upward tendency approaching nearer and nearer to the great all-wise Godhead; that the unsurpassably happy inhabitants of these sublime and heavenly worlds and glorified "mansions" in our Father's dominions will have the wonderful power, as angels have, to go from world to world, from system to system, as rapidly almost as thought itself, in the ever-sweet pursuit of heavenly knowledge, the great elevator of intelligent creatures; that in these starry flights among the encircling worlds of beauty and sublime suns of glorious ray they will be accompanied by bright and shining angels, whose delight and glory will be to lead the way through

the everlasting realms of love and bliss, pointing out the magnificence, sublimity, and unsurpassable beauty of the wonderful works and ways of the adorable Father; that the study, contemplation, and intelligent examination of these heavenly regions, and of God's omniscience, beneficence, and unsurpassable glory, as demonstrated by all his marvelous works, will constitute the chief employment of the redeemed and the good, intensified and made wholly delightful, not only by the pleasure of acquiring grand and ennobling information, but also by the inexpressibly sweet social communion that will forever exist between the glorified inhabitants of these wonderful "mansions" of the ever-adorable and beneficent Father; that the redeemed of our earth will recognize, love, and know each other there, as much as was the case in this life of sorrow and sympathy; that husbands and wives, parents and children, friends and companions, will not only know each other there, but will be drawn together by mutual love of an exalted nature, far above the fleshly ties of earthly life; even glorious spiritual ties, free from all selfishness; and there will exist between them a sweet affinity, known only to the pure in spirit; and by mutual adoration and worship of the ever-blessed Creator, they will be drawn nearer to each other and nearer to God, having passed into a state of angelic love; while holy ties of kindred spirits will never cease, but stronger grow,

and new ties of heavenly origin learn to know, drawn from sweet communion of loving souls gathered from worlds of probation, to dwell forever on glorified worlds of boundless love and sublimity. And, notwithstanding these happy beings will always be advancing in intelligence, drawing nearer and nearer to the divine, they can never reach the incomprehensible eminence of the glorious Godhead. Hence, it is reasonable to maintain that there are, and will be, degrees or spheres of elevation in heaven—not so much degrees or spheres of happiness as of advancement, for the degree of happiness must necessarily be in ratio with any one's capacity of enjoyment; and, although the joys of all will certainly be full, yet we are not, therefore, to understand that the capacities of all will be equal—no more equal, in fact, than they are equal while in our bodily life of the flesh, for no one knows anything now that has not been learned, and no reason appears why this rule shall not hold good in heaven, as well as in a probationary state. The uninformed will not remain without knowledge; the learned will become more learned; onward and upward toward perfection in all things, and the all-wise and glorious Father, will certainly be the guiding principle to lead heaven's myriads and myriads of blissful inhabitants along the pathway of eternity. And as these angelic spirits roam from world to world, from system to system, from constellation to con-

stellation, and from heavenly cycle to heavenly cycle, in company of cherubim and seraphim and other angelic orders, contemplating, studying, and spiritually drinking in the celestial delights of the unsurpassable regions of love, sublimity, and glory, they will never cease to pour out their gratitude, holy love, and adoration to the great Almighty Godhead in an endless stream of sweet communion and holy confidence, having not only angels of heaven for company, but even the Lord Jesus, the Christ, the exalted Savior, the Son of God the Father. O, what joy, what inexpressible bliss! The power of description fails us when we would make fully plain such delight as this. And yet, beloved friends, it is all reserved for you and all of mankind that so truly love God as to take him at his word, and love and obey him in this life, so they may be fitted to dwell with him in the glorified state, in heaven, forever and forever. Such, beloved friends, may be called a kind of "ideal heaven," as indicated by the great science of astronomy, coupled with all the Bible has made known of the dominions of angelic intelligences; and we hope the picture will have a tendency to make you resolve, by the help of God, to find an eternal home in these regions of eternal love and glory.

We now proceed to call your attention to another grand division of God's universe—the region prepared for the devil and his angels. Since we must

necessarily conclude that the universal happiness of all sentient beings was undoubtedly the grand and ever-glorious purpose of the adorable Godhead in original creation, and since the opposite to good could not have existed from eternity in fact, or action, without an actor, and since there is absolutely no foundation for a belief in the existence of a wicked and rival self-existent Creator, as taught by the Hindoos, we may most certainly and most reasonably conclude and maintain that there was unquestionably once a period of time, far back in the cycles of ages unrevealed, since the creation and formation of the kingdoms of material and spiritual entity, when there was universal spiritual peace and harmony throughout the immeasurable dominions of all creation—a period of time, according to the language of Almighty God, as represented in the book of Job,

> When the morning stars sung together,
> And all the sons of God shouted for joy;

a period of time when Satan and all the fallen angels were obedient messengers of God, angels of light, angels of glory, living in unison and harmony with their ever-benevolent Creator. O, what a sublime and transcendently glorious period this must have been, throughout the incomprehensible and incomparable realms of celestial creation! Absolutely no evil in existence! Nothing to disturb nor

make afraid throughout the mighty universe! No adversary of the Godhead and the heavenly angels! No hell, nor any necessity for one! But, upon the contrary to anything evil, there was all peace, all love, all harmony, all happiness, throughout all heaven and all creation. Such was the will and purpose of the benevolent Jehovah. Such was the original unmarred and glorious universe of heavenly realms, there being absolutely nothing to disturb and annoy, or in any way to curtail, or diminish, universal happiness throughout all regions of God's wonderful dominions. But since it was an impossibility for God to make free, intelligent actors capable of willingly and knowingly doing good, without such freely acting beings to also be capable of doing evil, the possibility of sin, or wrong action, reaches as far back into the annals of eternity as the possibility of good, or proper action; for we must undoubtedly understand that so far as power and ability are concerned, it must not be considered at all impossible for even the Almighty One himself to do evil, for otherwise we could not have any proper basis for attributing glory and honor to him for being good and doing nothing that is not absolutely just and good; or, in other words, the great Creator does good and loves righteousness, not because he has to, but because he wants to do so. This reasoning harmonizes with the temptation of our blessed Savior, since, if it had been utterly im-

possible, so far as freedom of action was concerned, for him to have committed any sort of a mistake, then his temptation could have been nothing more than an utter farce and an absolute fraud. All intelligent beings are free actors, and good beings act properly because they love the right, while evil beings act improperly because they love the wrong. Now, the Holy Bible makes known but little about the origin, or beginning, of evil, or wrong action, within the heavenly universe of Jehovah, yet a sufficient declaration is recorded to justify us in unquestionably attributing the origin of wrong action to the chief spiritual adversary of God and humanity, and the great prime actor and leader in the wonderful rebellion against the goodness and sovereignty of Almighty God now in progress and which has been in continued action ever since the angelic prince, now known as the "devil," and also as "Satan," conceived and committed the first action of disobedience, whatever that action may have been, against the government and goodness of the eternal Godhead. There can be no question about this conclusion; for the beloved Jesus, the promised seed of the woman, Eve—he who was to bruise the head, or power, of the adversary, Satan—in speaking of the devil, says: "He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the fa-

ther thereof." Now, this is exceedingly strong language to have proceeded from the lips of one whose spirit is self-existent; from one who could not have been mistaken; and from one whose statements could not have been the output of prejudice. Therefore, since we learn from this unquestionable source that the devil was a murderer from the beginning, and is the father of falsehood, we cannot philosophically do otherwise than conclude that this same devil and adversary was the originator of rebellion against the sovereign authority of Almighty God, as is indicated by his present preëminent position in unrighteousness as the unquestionable and universally acknowledged leader of all wickedness, all wrong action, throughout the whole of God's immeasurable universe, where iniquity has gained a foothold. The language stating that " he was a murderer from the beginning " must not be understood to mean from the beginning of his creation; for he was certainly, far back in the unrevealed ages, an angel of glory, as well as all his angelic followers, but a murderer possibly, in intent and will, from the beginning of his opposition to righteousness and his straight-out rebellion against the sovereignty of Almighty God, and certainly a murderer, in actual fact, from the beginning of the human race, since he procured the death of father Adam and mother Eve, as well as the death of all their descendants, through his persuasion of mother Eve to disobey

the Lord God, thus acquiring the power of bodily death over the human race, which is spoken of by Paul in his letter, or address, to the Hebrews; for since mortality is unquestionably a law of the animal kingdom, and since death has reigned over all animal creation from unknown geological eras of time, as is fully demonstrated by the records of stratified earth matter containing ancient animal remains, we must necessarily understand that the tree of life in the garden of Eden could not have been anything else than a real tree, through the fruit of which, as a means, God would have, when necessary, prevented the natural effects of mortality in Adam and Eve, had they not disobeyed him; and Satan, knowing this, led Eve by deceit into disobedience, with the intention of causing man's banishment from the tree of life, and is, therefore, a murderer of the entire human race, to all intents and purposes, by procurement. Let us not forget that in the creation of intelligent beings, it was absolutely necessary that the Almighty Godhead should have endowed them with the power to act for themselves, or to have granted them the grand prerogative, commonly spoken of as "free moral agency," for the exceedingly philosophical reason that without the power to act for themselves, they would have been nothing more than mere living machines, wholly incapable of any merit or demerit, and God himself would have been the only intelligent free

actor from a basis of motive, or purpose, throughout all celestial creation, as the very expression, "intelligent creature," without the ability to exercise intelligence, is an utter absurdity, since intelligence, without power to use it, cannot be of any possible benefit. Nevertheless, we must not conclude that because God has granted intelligent beings the power to act for themselves, and endowed them with wonderful powers of understanding, capable of penetrating into the sublime heights of celestial expansion, measuring the distance by means of angles to many of the scintillating star-suns, and even of casting themselves prostrate, in spiritual adoration, before the glorious throne of Jehovah, in the midst of heavenly constellations of systems of worlds and suns—that they will not, in the face of all this exaltation, be held strictly accountable to the Almighty for the manner in which this great prerogative of freedom of action is used, unless it could be shown that God has left all intelligent beings to act absolutely without law or consequence, wholly free, a law unto themselves, amenable to no principality, power, or being in the universe. And since nothing of this kind can be demonstrated, nor even intelligently advocated, it may be taken as an accepted fact that all intelligent creatures throughout all creation are, and forever will be, held accountable to the all-wise and righteous Creator for the manner in which they exercise the gift of liberty of

free action, and that Satan, having power to act properly, as well as improperly, chose the latter course, and led a great many angels of heaven into rebellion with him, thereby making it necessary for the God of the universe to prepare a place suitable for these rebellious subjects, so that hell became a necessity on account of sin.

> For well we know the good old ship we call the "universe,"
> With all her decks of glory and her rooms of stateliness,
> Can never be a heav'n unto all her loyal passengers,
> Until within her hold are chained her many mutineers,
> As 'tis a doctrine undenied, and true, that good and evil
> Can never, never, be at peace upon a common level;
> Hence war, continued war, must be an acceptation,
> Until the time appointed by the Lord for separation.

Yes, beloved friends, the wicked must, and will, be consigned to a portion of God's dominions specially prepared for the unrighteous. Surely this place cannot be amid the heavenly cycles of God's house, nor among the grand divisions of heaven. Hell must, therefore, be on the outskirts of the universe, far out in space from any of the heavenly constellations of glory, on the extreme outskirts of creation, possibly with a great gulf of unoccupied space between it and the most distant cycle of heaven, out from the throne of God; and all the wicked banished to these outer regions forever and forever, with no power to leave them; possibly constituted of systems of worlds and suns in different conditions; some systems all melted by intense heat, ev-

ery world and sun being literal oceans of vast and dreadful flames; while other systems are possibly left in total darkness and congelation, far beyond the imagination of a Greely voyager in the arctic regions. In this way, both the descriptions in the Bible of hell could be literal. Some great sun in flames, or extinct, being the center of the whole of hell—

> Regions of gloom, regions of doom;
> Regions of woe, regions where go.
> All evil beings through all space,
> Of ev'ry tongue and ev'ry race;
> All fallen ones, a man or devil,
> Will be in hell upon a level.
> Regions of shame too evil to name,
> Regions of Satan, regions of sin—

with the inhabitants all left to associate together, and to group themselves according to their depraved dispositions, without any ray of happiness or good anywhere; for it is impossible for happiness and evil to live together, since evil spirits cannot possibly be happy anywhere, not even in regions allotted to heaven. Nor is it reasonable that even old Satan himself would want to stay in heavenly regions of God's house, if he had lost his power to persuade any of God's servants to enter with him into the broad way of disobedience to God. It is more reasonable to conclude that,

> As the hyena flees before the orb of day,
> To hide his prowling self from light away,

Beneath the shade of woodland, lonely, dark, and drear,
Until the evening shades again appear,
So would the prince of darkness wish to steal away
From realms of light, if he had lost his power to sway
A single soul of God's beloved ones from right,
To walk with him the path of blackness and of night.

So that hell must be looked upon as an absolute necessity, since God has many rebellious subjects, that cannot be disposed of otherwise than by banishment—not into endless space, but into a region of creation specially prepared as their eternal prison house.

SERMON VI.

The Harmony of Moses and Science Relative to Creation.

My friends, Moses says: "In the beginning God* created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God† moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day. And God said, Let the waters under the heavens be gathered together unto one place, and

* The Hebrew is "Elohim," a word that is plural; and from New Testament teaching we know that it means "the Godhead." † Correctly speaking, "the Holy Spirit."

let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. And there was evening and there was morning, a third day. And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day. And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea monsters, and every living creature that moveth,

wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let birds multiply on the earth. And there was evening and there was morning, a fifth day. And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for

food: and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day. And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made."

Such is the most complete account, my friends, of creation, given to mankind by the writings of Moses. This account is that in which the word that our translators into English have rendered "God" in the singular, is "Elohim," a plural word, in the Hebrew. You will notice that the translators, in giving an account of the creation of mankind, followed the word "God," in the singular, with "our," a possessive adjective pronoun in the plural. If the word "Elohim," in the Hebrew, could not be translated by its representative Godhead, given by Paul in the New Testament, it would have been much better to have retained the plural word "Elohim," explained its meaning in a footnote, and rendered the pronouns in harmony with the noun for which

they stand. You will also notice that in our translation the Elohim is made to say: "Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Here are two nouns, "herb" and "tree," coupled by "and," a copulative conjunction, with "it" standing for them as a pronoun instead of "they," as correct language requires. Wherefore, I want you to understand that even our revised Bible, with the American-preferred readings placed in the text, still needs revision. You possibly noticed that I said our "most complete account" of creation, as given by Moses, as though he had given two accounts. Moses gave only one account, my friends, but many scholars claim to find in the one account fragments of two accounts. The first account is the one in which the word used for the Godhead is "Elohim," while in the second account the word is "Jehovah" in the Hebrew. In Gen. 2 is where the word "Jehovah" is first used. In Smith's "Unabridged Bible Dictionary" the two fragmentary accounts are traced through the history of the flood; and, finally, Moses blends the two words standing for the Godhead into "Jehovah" (Elohim). In Gen. 2 Moses says: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made earth and heaven." You will note that here the

word "day" is used in the sense of "time," or "period;" and the supposed second account of creation begins here; and the word "day," as used in connection with "the tree of the knowledge of good and evil," means "time," or "period," and not "twenty-four hours." Wherefore, it is most reasonable to suppose that the six periods of creation, mentioned in the first part of Genesis, may stand for six periods of time. Another reason for the same conclusion is that, according to the plain, ordinary meaning, in English, of the word "evening," there could not, in reality, have been an evening without a morning preceding it. So we may conclude that, notwithstanding Moses begins his day at sundown, according to Jewish custom, nevertheless, we may understand it to signify "time," or "period," as regards creation. There is one other explanation that is plausible. It is that the six days of Moses, in Gen. 1, are real days of twenty-four hours each, beginning at sundown, or six o'clock in the afternoon; but the six literal days are not so many days of actual creation, but six actual days of revelation of creation, given to Adam or some one of the ancient patriarchs; and things are described as created when seen in a panoramic vision of creation, although many of them existed for thousands of years before this vision of creation was granted. This is my theory relative to the matter, and I think it worthy of consideration,

because it does away with all seeming contradictions between the Bible and the book of nature itself, both of which must agree when understood, because both are from God. So, concluding that the six days are six days of revelation of creation, by panoramic visions, and also symbols of six long periods of actual creation, we are ready to begin our harmony between nature, as shown by science, and revelation, as given by Moses. What has been discovered by the researches of science relative to the creation of systems of worlds and suns and life in general? Astronomy indicates, but has not thoroughly demonstrated, that all systems of worlds and suns existed far back in the cycles of time, in what is called a "nebulous state of matter," meaning "a continuous globe of matter," trillion upon trillion of miles in diameter, in a gaseous condition, more or less dense at its center, and greatly attenuated at its circumference; and that God, working through laws that he has brought into existence, formed these nebulæ into the systems of worlds and suns now forming the visible universe, no worlds being visible, on account of distance, except those revolving around our sun. But as many millions of suns are visible, and it is the office of our sun to give light, heat, and controlling motion to our solar worlds, there is no reason to doubt that all suns occupy a similar office. Hence, according to science, our sun, with all its worlds, was once in a

gaseous state, forming one immense nebulous mass, reaching beyond the distant orbit of the planet Neptune, which is two billion seven hundred and forty-six million miles from our sun. God, working through his established laws and by his omnipotent power during a long period of time, formed this wonderful mass into our solar system as we now have it; and it is supposed that the first world formed was Neptune, and that the last formed was Mercury. As to how this was done, you may get an idea by turning a grindstone, with water on it, rapidly, and notice the water fly off in particles. Now, if this grindstone was away from the earth, far out in space, you would behold a ring of particles of water. So was it with the gaseous matter first thrown off the revolving nebulæ that formed our sun system; and out of the first material thrown off, God formed Neptune, and, later, worlds were separated in the same way. We still have millions and millions of bodies falling into the embrace of our solar worlds, and science calls them "meteors," "meteoric stones," and "fireballs;" popularly, they are called "shooting stars." Our earth, therefore, was once a mass of gaseous matter, heated to a luminous condition by the contact of its particles falling together; in fact, at that far-distant period it was like a little sun, revolving around our present sun, and at the same time having an axial motion that threw off the matter that formed our moon.

At that distant time our earth had no atmosphere, no water, and, possibly, no chemical compounds; but it had all the elementary gases that make these things. Ah, my friends, God is a great chemist. The universe is his laboratory, and his chemical combinations are wonderful. In the course of time our earth so cooled that an atmosphere was formed out of three gases—known to science as "oxygen," "nitrogen," and "argon"—all supposed to be primary gases. At a still later period water was formed out of oxygen and hydrogen, in a state of steam and vapor, filling the entire atmosphere, which is a great shroud covering our earth everywhere, and is several hundred miles in thickness. The process of cooling and condensing continued; and, beginning at our earth's north and south poles of diurnal motion, the outer portion of our earth's intensely heated and melted matter was formed into a consolidated crystallized earth crust. Such was the beginning of our present Archæan rock that contains no remains of animal life. At a still later period, a large portion of the steam and vapor in our atmosphere had become condensed into a universal ocean of boiling water, and yet the atmosphere remained so full of vapor and cloud mass that universal darkness surrounded a universal ocean. At this time comes in the description of Moses: "And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God [the Holy Spirit] moved

upon the face of the waters. And God said, Let there be light: and there was light." Up to this time the immensity of the cloud mass and forming water had wrapped our earth in darkness for a long period; and since the cooling of the earth continued, the cloud mass in the course of time became so diminished that light from our sun penetrated through to the universal ocean covering the consolidated earth crust, and a period of dark days and nights had a beginning. Of course the light was good, because it was sunlight, although our sun had not yet become visible, and, therefore, is not yet mentioned in the revealing visions of creation. Literal days and nights began on our earth at this period, because day is caused by sunlight, and night is nothing but the shadow of our earth. So ends the first day of the revealing visions of Moses.

Science teaches that this process of cooling and condensing of the earth and its surroundings continued, and that, as a consequence, the earth crust kept getting thicker and thicker, though often broken by internal convulsions; while the steam and cloud masses in the atmosphere became less and less by condensation and additions to the universal ocean, until an open space all around the earth was formed—called the "firmament" by Moses—the remaining uncondensed waters in the form of cloud masses floating in the higher regions of our atmosphere, while the immensity of the condensation of

cloud mass into water became greatly diminished, and a condition like a great calm after a long and wonderful storm was reached. So we have the scientific explanation of the progress of creation as seen and described in the second day's vision of Moses.

The next things that are described in Genesis, as seen in the wonderful revealing visions of creation, are the breaking up of the universal ocean, the formation of seas out of its warm waters, the upheaval of the dry land, and the beginning of the vegetable kingdom, as the progress revealed on the third day's vision of making known these wonders. Does science agree with Moses about these things? It certainly does, my friends, and that most beautifully. We expect many of you, when children, have played with and eaten the beautiful little melon called a "pomegranate." When first taken off the vine, it is very smooth, but in a few days it becomes a little ball of elevations and depressions. This is caused by the evaporation of its sweet juices through pores of its thin rind and the pressure of the atmosphere from without; and, of course, the rind cannot accommodate itself to a less globular form in a smooth condition, and becomes pressed down in little depressions all around its surface. Now, this is what science teaches happened to our earth, as mentioned in the third vision of Genesis. The melted mass of our earth continued cool-

ing, and, of necessity, continually occupied less space, until there was more or less of a vacuum formed beneath the crystallized Archæan crust; and the great pressure of our atmosphere and the universal ocean from above, aided by volcanic convulsions from beneath, broke up our earth's crust, and it had to adjust itself to this later condition of things. In this way science says that our seas and oceans began to form, and our mountain ranges the backbones of our continents, began to show themselves. This period was a long one, during which the depressions got lower and lower, and the elevations got higher and higher and more extensive above the common ocean level; and God, by his omnipotent power, caused the vegetable kingdom to appear upon the dry land. Such is the beautiful harmony of Moses and science relative to the third day's vision of creation.

We next come to the fourth vision, and ask: What did God show during the fourth day's revelation? Two great lights are seen. The larger is our sun, to rule our days, years, and seasons; the smaller, our moon, to give us light at night; and the starry heavens also become visible. You will please notice that God did not reveal that the moon was to control our weather and the planting of grain; this teaching is some of the foolish things of men. The phrase, "the firmament of heaven," means the expansion of heavenly space, and most

harmoniously agrees with the most advanced discoveries of modern astronomy. Let us now investigate what science teaches about the things seen during the fourth day's vision. Astronomy clearly demonstrates that our sun is the center of eight large or primary worlds, known to us as "Mercury," revolving around our sun at a distance of 35,000,000 miles; "Venus," at a distance of 66,000,000 miles; our "earth," at a distance of 91,500,000 miles; "Mars," at a distance of 139,000,000 miles; "Jupiter," at a distance of 475,750,000 miles; "Saturn," at a distance of 872,000,000 miles; "Uranus," at a distance of 1,754,000,000 miles; and, finally, "Neptune," at a distance of 2,746,000,000 miles. These figures give the average distances of these worlds from our sun, since no one of them revolves in a perfect circle. Now, my friends, since the movements of all these worlds (our earth being one) can be calculated and their positions in space determined accurately years and years beforehand, the idea that our earth could have existed before our sun becomes so exceedingly absurd that no one but an ignoramus can believe it. Wherefore, to take the position that the Bible teaches such a thing is to take a position that is absolutely ridiculous. We are compelled, therefore, to maintain that the days mentioned in the first part of Genesis are not days of actual periods of creation, each one beginning at six o'clock in the afternoon, but are only days of six real vi-

sions of creation, beginning twenty-four hours apart, so that six days were used. This view makes Moses and science harmonize all along the line, and one great foundation for infidelity becomes utterly wiped out.

During the fifth day of the revealing visions of creation God shows the beginning of the creation of the animal kingdom, but does not finish showing this creation until during the sixth day's vision. My friends, God shows that animal life began in the ocean. Does science corroborate this? Yes—thank God!—science absolutely proves it, and shows that the account, as given by Moses, must necessarily have been a revelation from Heaven, because it is so wonderfully accurate. Science, delving in the fossil formations of earth crust laid down by the ocean at a very early period of our earth's geological history, tells us that the first trace of animal life is that of a very low order, existing in the ocean, called "Protozoan animals," or the lowest order of animal life, having no external organs, except a mouth and minute, threadlike processes, and no digestive apparatus beyond a stomach, and having no heart or circulating system beyond a palpitating mass or vesicle. The condition of the ocean at this early period was, according to science, one of such heat as could not have been adapted to animal life of a high order of organism; and the actual discoveries of science show that life began with the lowest,

and the higher orders came afterwards, one after another—that is, Protozoans, Radiates, Mollusks, Articulates, ending in Vertebrates, to which type man belongs, of which he is the crowning species. Such is the beautiful harmony of Moses and science, as seen in the fifth vision of creation, and holding good in all the researches of science in the geological formations upward from the ancient Silurian through the Devonian, Carboniferous, Reptilian, and Mammalian ages to that of the present time.

During the sixth day's vision God shows the creation of the other portion of the animal kingdom, the first fossil trace of which is found in a later geological formation; and we find that it was not evolved from sea animals already existing, but a new creation took place; for the following is a matter of record: "And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so." My friends, to suit the evolution infidels it ought to read this way: "And God said, Let some of the small, creeping sea animals become creeping dry-land animals; some of the larger sea animals become wild beasts of the forests; some others become cattle; and, finally, let two nice fish become a man and a woman." But we have no such foolishness as this in any part of God's revelation, neither in the blessed book we call the "Bible" nor in the wonderful book of nature. It is only in the

books of infidels that such abominably absurd ideas are to be found.

We next have the Elohistic account of the creation of mankind, and learn that a male and a female were made in the image and likeness of the plural Elohim, or Godhead, spoken of in the New Testament; and we learn from Gen. 2 and from the Jehovistic account of man's creation that Adam was made from dust, not evolved from a fish or a monkey, and that Eve was made out of a rib, with a little flesh on it, taken from the side of the man, Adam. Science has never shown anything that contradicts these scripture statements; and no mortals —except evolution infidels, that have such a hatred for the Holy Bible that they had rather attribute their origin to a supposed spontaneous moneron than to God—are hunting for any contrary evidence in nature or in Revelation. God, in his loving-kindness, made this world for man's dwelling place; and, by long periods of development, working through laws which God himself originated, he finally brought it into such a state of beauty and glory that it was a suitable home for man; and God at that time created the first human pair, male and female, and gave them dominion over the whole world. Talk about riches! The first man and woman that ever lived upon this old earth were the richest that ever will live upon it; for they owned the world, which was the gift of the Father of the universe. And, my

friends, he has billions and billions of worlds at his disposal. He will give you a beautiful and everlasting home in heaven itself if you will only build up a good and genuine Christian character. God help you to do so, is our prayer.

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